The Unitarian
REGISTER

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OUR COVER: Do "the People" squelch the person? Our articles this month assert that democratic institutions like our churches and our government often do deny the individual's needs for spiritual growth, human dignity, and freedom of thought.

Open Forum

UNIVERSALIST NOTES SEVERAL CONVENTIONS WILL APPLY THEIR FUNDS TO CONSOLIDATION

To the Register: The letter by John MacKinnon in the February *Register* was in error, and it was unfair to print it so near to the close of voting that a correction cannot be printed in time. I'm president of the Illinois Universalist Convention, and our convention has gone on record every recent session as standing ready to throw our capital funds into the pot as soon as there is a pot to throw them into. We have no intention of holding back a part of the Universalist resources.

This same attitude has been taken by Massachusetts and Indiana. Wisconsin, Iowa, and Minnesota will not hold out. Kansas is already in. I don't know about New York and the other New England States — other than Massachusetts, that is — but it is certainly not fair to utter a blanket condemnation. . . . — REV. DONALD B. KING, *Hoopeston, Ill.*

To The Register: Now that merger legally is about to make Universalists Unitarians, we should have a Trinitarian Universalist Association for those of us who are Christians. Perhaps there are Unitarians who dislike legally being Universalists. But the new title legally makes "Unitarian" an adjective and everyone, both Unitarian and Trinitarian, Universalists. — LES PHULE, *Savannah, Ga.*

CONSCIENCE SPEAKING IN SOBELL CASE, OR IS IT RATHER AN APPEAL TO PRIDE?

To the Register: I note, with interest, Samuel A. Wright, Jr.'s article (February *Register*) titled "When Conscience Speaks." . . . I must dissent from the pure appeal to conscience and say that, rather, it appears an appeal to pride, Mr. Wright's pride, which in this case has been successful.

I, too, have read the transcript of the Rosenberg-Sobell trial, published and assiduously circulated by the committee which has been exploiting the case, to my observation not with any view to getting clemency for the individual but for the purpose of discrediting the whole process of American justice and its judicial institutions. It seems to me that Mr. Wright has fallen for the appeal to his pride which enables him, after reading a long and complicated record and without any apparent legal qualifications, to rise superior to the judgment of the Federal Court, Circuit Court of Appeals, and the U. S. Supreme Court. . . .

I have not only read the record, . . . but I have studied the activities of the committee, [and] I have debated the matter publicly with Mrs. Sobell. I found there was no evidence of kidnaping and beating, so prominently a part of the condensation in the February *Register*, but there was plenty of evidence for the fact that Mr. Sobell

(*Continued on page 10*)

AS FAR AS TRENTON

A spiritual journey

by G. M. Smith

G. M. Smith wrote his provocative article in reply to a query sent to members of his parish about their views of the Unitarian church. Mr. Smith has attended Unitarian services throughout the eastern third of the United States and has been a member of churches in Florida and New Jersey.

Suppose a great desire had been aroused in you to go to Florida, but that you didn't know how to arrange for transportation. Suppose that just at that moment your friend Jones down the street phoned and said that he and his wife were driving to Key West, and that they had room for a passenger and would like your company.

Suppose further that you accepted with alacrity and that you packed for the trip, stopped milk and newspaper deliveries, drained the pipes, and were ready when Jones came to pick you up. You got in the car, feeling grateful to Jones and congratulating yourself on your good fortune. Off you went from New York down Route 1, looking forward to seeing your first hibiscus and your first palm tree. Minutes later you arrived in Trenton. Jones pulled up to the curb, stopped, opened the door, and stepped out, saying, "Well, folks, here we are." Imagine the feelings you might have under the circumstances.

If your imagination is good, you will have some inkling of the way I tend to feel about the Unitarian church—any Unitarian church of Anywhere, U.S.A. The church makes a brave start, and it starts off in the right direction, both of which are to its everlasting credit. It doesn't run out of steam or get bogged down on the road, but it thinks it has arrived at the goal when it hardly has begun to move forward. Laboring under the delusion that they have arrived, churches direct attention toward subsidiary goals: landscaping, kitchen equipment, teaching materials for the Sunday school. In our delusion that we are in the tropics, we go down to the banks of the Delaware and imagine we are lolling on coral sands under the rustling palms.

The fundamental *raison d'être* for a church is to promote or foster the spiritual growth and development of the members. We don't know the precise limits to anyone's capacity for spiritual growth, and we do know that persons vary greatly in their potentialities, so we must consider the spiritual progress of every individual as open-ended. The church should not set limits. It should not establish a least common denominator and say, "Everyone can go this far; everyone can come once a week and spend an hour listening to the choir music

and the minister's discourse. If you want to go any farther than the most inadequate among us, you're on your own." We should not terminate our Florida trip in Trenton.

Getting down to brass tacks — a church building has surprisingly little to do with religion. Under some circumstances, a suitable building can aid the religious enterprise materially, but if we are not careful it can become a religious liability. It is a convenient place to meet, to be sure. It is warm inside in the winter and dry inside in wet weather, but it also has a mortgage. There are landscaping and maintenance, and there are fuel bills, electric and telephone bills, and water bills, which require the attention of a finance committee, a building and grounds committee, and perhaps others. There is the often overlooked peril of pride: *Our* church is bigger than the Baptist church or more modern than the Presbyterian church. We would do well to remember that Jesus met with people in a room of someone's home or, if there were a crowd, on the shore of the Sea of Galilee. He accomplished a good bit without modern necessities.

A second brass tack is that the spiritual quest is a full-time occupation. A person devotes himself to it directly as many hours as possible and allows its essence to permeate all his activities. From this perspective, the traditional one hour a week of the Sunday morning service ought to be dedicated to inspiring beginners to set out on the spiritual journey; giving encouragement to those who have encountered difficulty along the way; or providing guidance and direction — helping a person to see whether he is still on the trail or whether he has strayed off and become lost in the underbrush, and describing landmarks to look for and pitfalls to avoid.

Go into any church from Boston to San Diego, from Miami to Seattle, and you hear a discourse on juvenile delinquency, nuclear disarmament, the latest threat to civil liberties, the Dewey/"3-R" controversy in education, or what to do about desegregation. On occasion there is a strictly denominational sermon on "What Happened at May Meetings" or "Why Unitarians are More Broad-minded than Baptists." These are well and good, but they are peripheral if the central purpose of the church is to encourage spiritual development. It is commendable and desirable for Unitarians to take a stand, officially and individually, on the issues of our time. However, if the Sunday morning sermon is to be a forum on contemporary issues and denominational affairs, then at least "equal time" ought to be dedicated to the central purpose of the church.

If religious education for the children is planned along the lines suggested by Mrs. Sophia Lyon Fahs, it is headed in the right direction and is far superior to what other denominations offer, because religious education *à la* Fahs is not the acquiring of doctrinal or quasi-historical data, but training to think and act in a religious way. The most glaring fault of our religious education is that it comes to a grinding halt about the time a youngster graduates from high school. As in the secular realm, Unitarians assume that the educational process is completed then. To be sure, one goes on to college for special training to become a lawyer, doctor, engineer, chemist, historian, anthropologist, or whatever. If he wishes to go further in religion, the young person can enter a theological seminary and learn to be a minister. The only way open to him is through religion as a professional career.

This is where the church fails to keep in view its central purpose. It isn't enough to have Bible classes for adults or discussion groups on comparative religion or the Dead Sea Scrolls. These may add to the knowledge one carries around inside his head, but they are not likely to advance him one inch farther along the path of spiritual progress. That is a hard path, and the farther one goes along it, the more difficult it becomes. All of the effort is lonely, individual effort, though if a person tries to go unguided, he surely will stray and become lost. No Sunday school teacher can consult a teacher's manual and then point out the way. The only person who can provide guidance is one who has passed along that particular way already, whose feet have trod that particular stretch of the path. The minister can't help, unless he has been there; neither his theology, his homiletics, nor his training in pastoral counseling are of the slightest use. No church can fulfill its primary function unless there are associated in it persons capable of giving spiritual leadership and guidance.

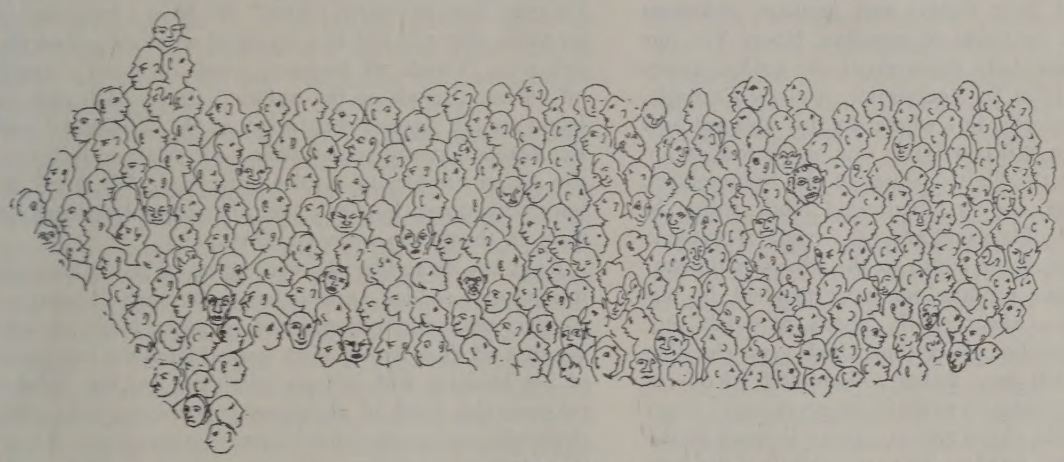
Most Unitarians will not have the vaguest idea what I mean by spiritual growth, anyway. I say it is high time these Unitarians blew away a little of the self-congratulatory fog in which they have been content to bungle around for all these many years — "liberal religion, it's wonderful!" Some of our number think they have arrived at the ultimate because they can go to church on Sunday and need not recite the Apostles' Creed. Others think they have reached the pinnacle of religious adventure because their minister doesn't hold to literal interpretation of the Bible and publicly will advocate birth control, champion humanism against theism, or call for desegregated housing. Someone should tell them that Palm Beach is still a long way off.

How many Unitarians have read Heard's *Training for the Life of the Spirit*, Day's *Autobiography of Prayer*, Freer and Hall's *Two or Three Together*, or Kelly's *Testament of Devotion*? How many are acquainted with Meister Eckhart? How many have any conception of genuine Zen? For that matter, how many have spent an hour in a silent Quaker meeting for worship?

Let us look at the average Unitarian church with a cold, fishy eye. Aren't most of our activities and interests pretty far removed from religion as a spiritual concern? Do Town Hall or the Cooper Union Forum need our competition to keep them on their toes? If not, what excuse is there for a Unitarian church? If all we want is a little diffuse, vague liberalism, we can subscribe to the *New Republic*. If we prefer a secular, humanistic

flavor, we can join the Humanist Association. If we just want a place to meet and visit and enjoy the coffee hour, why don't we start a coffee house?

We do need a Unitarian church, the only church free from the straitjackets of trinitarian dogma and fundamentalist rigidity. But it should be a Unitarian church and not an Ethical Culture Society, a community forum, or primarily a promoter of secular causes — although it should speak out forthrightly on the basic issues of our times. The church would do well to concern itself primarily with its own special province, guiding and aiding its members on the spiritual journey. Immediately, alas, it must take time out from this most important function to do a little missionary work to inform its more naïve members that there *is* a spiritual journey beckoning every man.



THE MYTH ABOUT LABOR

America's debt

by Stephen H. Fritchman

Stephen H. Fritchman, minister of the First Unitarian Church of Los Angeles, California, has been editor of The Christian Register *and director of the American Unitarian Youth.*

Labor, far from the myth taught us daily in the public media, is not too powerful. Rather it is far too weak, partly by its own default, but more because of the unrelenting efforts of its implacable foes, who never slumber or sleep. For skeptics on this point I urge a sober reading of the *Congressional Record* on last year's anti-labor bill. We have no labor party, no labor caucus in either house of Congress — no Bob LaFollette, no Vito Marcantonio, no Senator Bob Wagner, and in the White House no voice since Franklin D. Roosevelt frankly and ardently seeking to serve some of the fundamental needs of organized labor in this country.

Our newspapers are printed to carry advertisements and editorials friendly to the interests of those who pay for the advertisements. Stories favorable to the worker occasionally are published, almost by inadvertence or oversight. Ninety per cent of the stories on labor in our daily papers and on TV and radio portray the worker in an unfavorable light. I clipped for just one week a large local daily in Los Angeles to see if an opinion I formed thirty years ago needed overhauling. It didn't. One is expected to conclude that workers are greedy, recalcitrant, lazy, violent, narrow-minded, and sectarian. That is the stereotype in our press, and you may test it for yourself.

School books given our children are no better. The same misshapen image of the worker is given millions of children year after year. George Rudisill at Wayne University in Detroit calls it "homogenized history," and I agree. Our children are not told the clear, sharp, and often magnificent story of American workers over the past four hundred years. No credit is given for the Herculean achievement of toiling millions of men and women, black and white, slave and free, Catholic and

Protestant, Jew and Gentile, believer and freethinker, foreign-born and native-born. Not only is present history homogenized, it even attempts to say that we have no working class, that everyone's a capitalist, machines do it all, and those aren't blisters and that isn't sweat and you aren't really tired and that pile of bills is just a result of your foolish surrender to the high priests of advertising.

What do I mean by homogenized history? The great names of labor leadership are unknown to our children and to many of their fathers and mothers, unknown even to some in the ranks of organized labor. Yes, our textbooks and our daily press repeat the golden names of James Hill, John D. Rockefeller, Andrew Carnegie, and Leland Stanford. But where do you find teachers well informed on William Sylvis, one of the first organizers of labor in the United States of the iron-molders, or John Swinton, the first dedicated labor editor in America, or Harry Haywood and his League of Struggle for Negro Rights in the South in the nineteen thirties?

It is a spurious product we have peddled in our national market — history with labor's part left out. Let's not have another generation which gets schooling with the truth left out. Labor unions and friends of labor must work resolutely to fill in the great empty pages in the school books of the nation. There is much in the school books about freedom, but too often it is the freedom for wolves, not for workers. The struggle for justice is too seldom told with any adequate exposition of labor's heroic sacrifices: the story of Big Bill Haywood shooting it out with hired gunmen in the mine wars in the Rockies; the story of Eugene Debs who taught millions of workers, railroad workers and many others, the harsh, cold truths of class conflict in an America that cherishes illusions, even now, that it has no classes.

We need far more in our books and newspapers and pulpits about the postponed freedom of millions of Negroes and Mexican-Americans who find even unions closed to them in industry after industry. Our debt to sixteen generations of workers of minority groups needs to be spelled out in one-syllable words. Our skyscrapers, steel mills, vineyards, our coal mines and cotton fields are the achievement of human labor, not of an investment trust or a big man in the front office. Their roles are real, but very secondary. Those who give of their physical energies are the more exhausted ones, the less rewarded ones. Let us never forget it. I want our textbooks to tell this homely truth. We need to remind our children of the railroad magnate Jay Gould who declared in 1886, "I can hire one half of the working class to kill the other half." If soft-souled folk tell me that was seventy-three years ago and things are better now, I say: possibly, and because of statesmen like Governor John P. Altgeld, Senator Robert Wagner, Sidney Hillman, Senator George Norris, and President Franklin Roosevelt; but far, far more because obscure printers, small town union organizers, fatigued farmers with dirt under their fingernails were tired to death of being victimized by the shrewd and the unscrupulous, and wanted a better chance to live longer and catch some of life's satisfactions.

America owes a great debt to its workers, past and present. It should be acknowledged and defined far oftener than it is by all of us. I protest the silence and the muted recognition of labor's tremendous contribution to our common welfare. The halls of Congress are filled with violent words denouncing labor. I am reminded of Edmund Burke's great words two centuries ago in England's Parliament: "All that is necessary for evil to flourish is for good men to remain silent." We have a long way to go when only two out of a hundred senators protest the evil rule, "Hands off business, hands on labor. Hands off industry, hands on the unions." Professed friends of labor cry out against corruption in the Teamsters' and the Bakers' Unions, but we have no legislation to cleanse the Augean stables of private enterprise. We damn labor's corruption, but look the other way from legalized theft by those who write tax laws.

I am not defending the wickedness of much business unionism — padded expense accounts, inflated salaries, conspicuous consumption, hired gunmen; but I am saying that all these lessons were learned from the rule book of big business and still go on there. Let the federal reforms, the hand of righteous government start with those who are in the driver's seat of government. There is a monumental hypocrisy at work here that needs the spotlight of exposure. When Senators McClellan and Kennedy start a bold legislative assault and urge court action against owners of great monopolies and networks of factories for their gigantic sins, I shall begin to listen to their pious denunciations of labor leaders and their unions, and not until then.

America owes a vast debt to its workers — the men and women who do the hard work and get the short end of the money made, who do the perilous costly work, costly in energy and risk, not capital risk but flesh and blood. Do you react to the daily stories of industrial accidents? The men who die in cave-ins, from collapsing bridges, poorly designed roofs, ill protected machines, fallen high-tension power lines? I do. Don't tell me their families are covered by workmen's compensation; I am no ghoul. The men are dead; they are no statistic in a state report. They are workers who helped make America materially prosperous and strong.

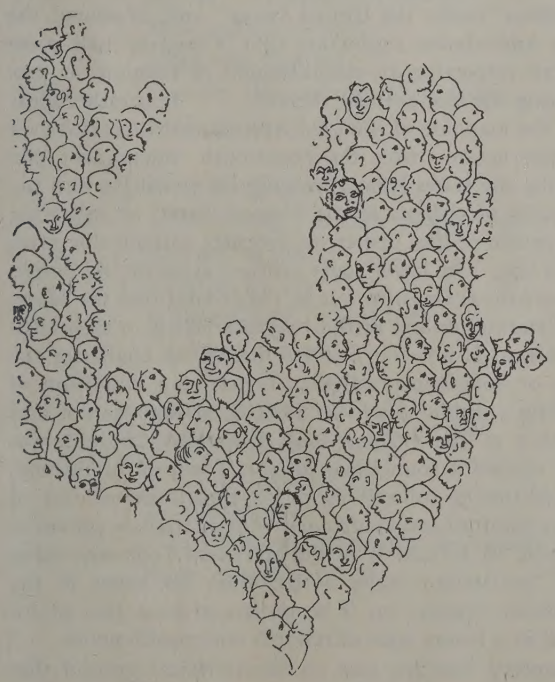
It is my strong conviction, and has been for thirty years, that labor deserves a larger part of what it produces and far more power in our government, from city to state to federal bodies. Labor produces the wealth and should never take the mean posture of standing hat in hand asking for favors. Be he well paid or poorly paid, skilled or unskilled, manual or white collar worker, he produces, and he should prevail. The workers are not parasites or beggars. The working class should come first, not last. Labor should be no junior partner in a just society. We will have wars, domestic and foreign, until this is recognized from pole to pole. The worker on farms, in factory, in a service position or a trade is no second-class citizen

and deserves no crumbs, no remnants; he should have the best, not the least, for the simple elementary reason that he does the work, with brain or brawn. He is not a material commodity, like copper or fertilizer or oil. He is a man, not a clod. He is more valuable than a tin mine, a gas well, a thousand acre farm; and until government says so in its laws, there will be strife. These simple elementary truths have not been said for years, even in some union halls, not since the labor deal of 1932-45; but I think things are changing. The rank and file are waking up, taught by Taft-Hartley, Griffin, Landrum and Kennedy, by inflation and increased bank interest rates, that the worker gets nothing he does not struggle for, since labor does not sit in the seat of power.

I am not seeking to minimize the hard work of engineers and factory foremen, designers and inventors, banking experts and planners. Far from it. Any man or woman who puts in a day's hard work anywhere on this planet is a worker and should be paid well so that he may enjoy his fruits of toil, that his wife and children may have health, culture, and education. But many possess wealth who toil not at all. For forty centuries the division of the fruits has been notoriously inequitable. Hence, the wars and revolutions, from Spartacus to Lenin to Fidel Castro. The workers who risk life itself — not a few thousand dollars, but their only wealth, their brains and bodies — these men and women should come first in our scale of values. I am not pleading for any particular economic program in fine detail; here we might differ greatly. I am pleading for a sense of moral values that puts people first and money second, that puts property second, where it should be, in the service of man.

In Bangor, Maine, twenty-five years ago, a newspaper ran an editorial I shall remember always. In that editorial was this sentence: "It is the nature of man to want to put his hand in the other fellow's pocket. Let's accept this as a fact before we talk about ideals." The sick and cynical man who wrote those words was a monstrous liar. It is the nature of man to want to live, to co-operate with his fellow man, to share what he has, and to build a good society for himself and his neighbors. That is the nature of man; and when I cease believing it, I will leave the ministry forever. But I believe that history is on my side in this declaration. The license to rob, defraud, and torture one's fellow man with switch-knives or hydrogen bombs is expiring in this century.

Labor is most numerous, labor does the majority of the work, labor suffers the privations, labor gets the risks to its very survival every twenty-four hours, labor is dismissed from the payroll with little or no compensation, and it is high time we spoke these truths to our families, to our union officers, to our elected representatives, so that we all may make some needed changes and enjoy a longer and happier existence on this rich but threatened globe. As the ancient sage said so well, "The fruits of the earth are for all."



ON TRIAL

The 'free state'

by Milton F. Lunch

Milton F. Lunch is a member of the bar and leader of the adult discussion group at the College Park Unitarian Church in Maryland.

Like her neighboring sister state, Virginia, Maryland enjoys a reputation as one of the founding states with a high tradition of religious toleration and freedom. It is from this background that Maryland calls herself "The Free State."

Now a soft-spoken Maryland citizen, denied a notary public's commission unless he makes a confession of belief in God, has forced into public debate and court test the question of the limits of a state's religious toleration. Is religious freedom of belief a complete right, or merely

a freedom of belief within some outside limit set by the state?

The facts of the current controversy are simple: Roy R. Torcaso, of Montgomery County, applied for a commission as a notary public. The application was approved, and Torcaso was instructed to proceed to the office of the clerk of the Circuit Court for Montgomery County to obtain his commission and qualify for the office. He was then requested to take and subscribe the following oath:

> *"In the presence of Almighty God, I, Roy R. Torcaso, do solemnly promise and declare that I will support the Constitution of the United States; and that I will be faithful and bear true allegiance to the State of Maryland, and support the Constitution and Laws thereof; and that I will, to the best of my skill and judgment, diligently and faithfully without partiality or prejudice execute the office of Notary Public of the State of Maryland in and for Montgomery County according to the Constitution and Laws of this State.*
>
> *"I, Roy R. Torcaso, do declare that I believe in the existence of God."*

A non-believer, feeling very strongly that the state may not invade the privacy of one's religious philosophy, Torcaso refused to accept the oath in the form presented, objecting to the final paragraph relating to his belief in matters of religion. The clerk refused to issue the commission, and Torcaso brought suit to require the issuance of the commission without reference to the offending paragraph.

The case has aroused wide attention and controversy, representing, as it does, a clear-cut and direct challenge to the authority of a government to impose any conditions of belief as the price of a public position or benefit. The state argues simply that ". . . Torcaso can continue his religious position without any interference from Maryland, either as to his present private employment or his citizenship, as neither is being interfered with," but to occupy the office of notary public " . . . is a privilege, and it being solely an internal office, the people of Maryland have imposed a qualification of belief in the existence of God as a condition precedent to the taking of his oath."

Torcaso, supported by the American Jewish Congress and the American Civil Liberties Union, contends that the Maryland requirement is repugnant to both the Maryland and United States Constitutions, citing an impressive array of statements of principles of our founding fathers on the issue of church and state as well as recent Supreme Court decisions voiding state invasions of religious liberty. If Maryland may inquire into a belief in God as a condition of holding an office of profit and trust, may it not logically ask, "How do you believe in God?" — "Do you believe Jesus Christ was God?" — "Do you declare a belief in the tenets of the Roman Catholic church?" — "Are you a Methodist?"

The state's case rests on a legal technicality. Article 37 of the Declaration of Rights of the State of Maryland stipulates:

> *"That no religious test ought ever be required as a qualification for any office of profit or trust in this State, other than a declaration of belief in the existence of God; nor shall the Legislature prescribe any other oath of office than the oath prescribed by this Constitution."*

The oath set forth in the state constitution makes no reference to a belief in God. The lower court upheld the state's argument that the language in the Declaration of Rights is a qualifying condition and restriction, but not a part of the oath which is set out in exact words and which may not be varied.

The attorneys for Torcaso reply that the statement in the Declaration of Rights saying that no religious test *ought* be required is permissive rather than mandatory; hence, if Maryland has a right to require the declaration of belief, there must be affirmative state legislation to implement the authority.

A further legal question in the case is whether the state provision conflicts with provisions of the federal constitution — Article VI prohibiting religious tests for public offices "under the United States," and, of course, the First Amendment injunction that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ." It is rather clear that the mandate of the First Amendment is carried over to state action under the Fourteenth Amendment preventing the states from abridging the privileges and immunities of citizens of the United States, or depriving any person of life, liberty, or property without due process of law. The lower court brushed aside the limitation of the federal Constitution on the ground that the Maryland statutes do not forbid religious beliefs or disbeliefs.

Torcaso is not the first freethinker to challenge the state on mandatory religious beliefs as a condition of holding a public office. In 1949, J. Milton Stanford (a member of the College Park Unitarian Church) was duly elected a councilman of the Town of Brentwood. In addition to subscribing to the constitutional oath of office, Stanford was confronted with an archaic provision (Article 70, Section 9) of the Maryland Code requesting him "to declare orally at the time his belief in the Christian religion, or, if he profess to be a Jew, of his belief in a future state of rewards and punishments. . . ."

Stanford won his case on the technical ground that the odd provision had been repealed by implication through passage of the current Declaration of Rights holding that no religious test ought to be required, and the official oath set out in the constitution. The decision noted that there remains open the question of whether

the legislature has the power to enact a statute requiring a belief in the existence of God. To this question the court said it gave no answer or intimation, and it avoided the theological and constitutional arguments which the Torcaso case has revived.

The Torcaso case may be headed for the Supreme Court, as have many other landmark cases in religious freedom which started with "small" issues at a local level. The briefs by Torcaso's attorneys ring with the exciting and inspiring words of the Supreme Court in such famous cases as *Everson, McCollum, Zorach,* and *Cantwell.*

Will the name *Torcaso* now be added to that illustrious company evoking the kind of words used by the late Justice Jackson in the *Barnett* case?:

> *"If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein. If there are any circumstances which permit an exception, they do not now occur to us."*

Tune in to Peace

Since our beginning
we have dreamed of peace
and waked to war,
since the first star
rose on the ensanguined wood
with tranquil light,

since bloodless hands
were thrust through bloody fight
to ours in trust.
Give us no rest
till we afford fit soil for
God given seed

on uplands of desire
where dream is deed.
For love not hate
be passionate!
"Till I have conquered in myself
what causes war"

Oh pioneers of peace,
so selfless, your
names will be sung
in every tongue,
remembered by each nation,
every race!

Tune in to peace.
Ascend soul by His grace,
the way of love
and Godward move
beyond all man made planets
or outcast

be like dead birds
blown by a blizzard blast
where suns, stars rise
on no man's eyes,
no heart to signal heart,
our loving past.

Carrie Ward Lyon

. . . registered under successive aliases and phony addresses and in every way acted like an espionage agent planning to disappear, as two of his associates successfully did.

On February 9, four outstanding liberal figures in American life, who have been familiar with and concerned about the case from the start — namely, Nathan Glazer who made a study of the case for the American Jewish Committee, which was published in *The New Leader* as a supplement; Irving Kristol of the *Reporter Magazine,* former editor of *Commentary,* published by the American Jewish Committee; Sidney Hook, the philosopher; and Dwight McDonald published a letter on the case and on what they thought was a proper disposal of it, and, like Mr. Wright, they have come to fairly firm conclusions which they openly espouse at the same time they urge clemency.

I hope that the *Register* will give space to their letter, if not to mine. — ARTHUR G. MC DOWELL, *Philadelphia, Pa.*

EDITOR'S NOTE: The letter by Mr. Glazer, *et al.,* stated: "We agree with the jury that Sobell — who protests his innocence — was guilty of espionage beyond a reasonable doubt. But we think that ten years is an ample sentence for what Sobell actually did and that, having served the term, he should now be released."

To The Register: Congratulations to the *Register* for printing Sam Wright's courageous article on the case of Morton Sobell. This case continues to trouble the conscience of sensitive persons who, during the period when it arose, may have feared to act. But it is not too late.

Not everyone will plow through the 1,700 pages of the transcript as Mr. Wright has done, but anyone can read Professor Malcolm Sharp's book "Was Justice Done?" and ask himself, "Why is Morton Sobell in prison? How can I help right this wrong?"

Mr. Wright said: "If we believe in the striving for justice and moral integrity in our country, this is a matter which concerns each of us. I cannot let it lie." Neither can we.

Too many of us have shied away from this case because we didn't "have all the facts." All the facts that matter are available. A booklet summarizing the movement in Sobell's behalf may be obtained from the Committee to Secure Justice for Morton Sobell, 940 Broadway, New York. We can join now in the appeal to the President for commutation of his sentence. . . . — REV. JOHN E. EVANS, *Columbus, Ohio.*

COURAGEOUS LIBERALISM WOULD INCLUDE RETURN TO MARY BLANSHARD'S COLUMN

To the Register: Your format is definitely improved. Hold to the courageous liberalism of recent years. A return to Mrs. Blanshard's column would need to be a part of courageous liberalism. — JAMES BELLINGHAM, *Baltimore, Md.*

WE CANNOT DO WITHOUT INSTITUTIONS, BUT WE CAN BEND THEM TO DESIRED ENDS

To The Register: I salute Kenneth Patton for his courage, for his idealism, and for the sensitivity of his spirit. He is one of those lonely souls to whom the religious pilgrimage of man is indebted. His is a voice, like that of Thoreau, to which our conscience must listen. His protest in the February *Register* against the danger, even the very inappropriateness of the institutional process in religion is a valid one, and we are all richer for it.

I do not think there is any one of us, either in the professional ministry or outside of it, who would not wish that his concern for a new freedom, for a new altruistic zeal divorced from frenetic promotionalism, might be realized. Such a courageous protest cannot go unheeded.

Yet, despite a general sense of agreement, one cannot but conclude, with a certain feeling of sadness, that we cannot escape the onus of the institution. Were it not for the good offices of the institution, without which the *Register* would not be possible, this very note of defiance could not be heard. Were it not for the vital growth of our churches, our combined influence for liberalism would be sadly impaired. We are too firmly committed to religious activism for any change.

Perhaps the greatest contribution that Mr. Patton has made to us is a reinforcement of our idealism. Any church which allows its own administration to swallow up the purpose of its being is in danger of losing its way. We must always balance our zeal for growth and prestige with careful scrutiny of the means we employ to pursue it. Ideally, there is a balance any church can achieve, through constant self-examination, coupled with that fine reverence for life of which he speaks. Certainly a church is not a business, and if it apes the commercial spirit of the times, it loses its capacity for moral leadership.

May we have the common sense to preserve the essence of our reason for having gathered together, and the humility to accept criticism when it is due. Above all, may we pursue that creative impulse of which we are so vocal, and through it, discover new ways of bending the institution to our desired ends, without becoming the creatures of it. — GEORGE C. WHITNEY, *Tucson, Ariz.*

To The Register: People of decorum do not insult the guest in their home. By the same token the official organ of Unitarianism, it would seem, is not using the best taste in publishing a statement in an article which derides the use of professional fund-raisers as "the most nauseous of all the sell-outs of religious values" at a time when our denomination is employing a professional fund-raising company to direct the Unitarian Development Fund. For this reason many Unitarians must have blushed when they read "All That Glisters" by the Rev. Kenneth L. Patton in the February *Register.*

Although we need to be sensitive about the threats to religious values which Mr. Patton's article discusses, application of the editorial blue pencil to the section in question would not have mortally damaged the thesis. And as chairman of churches and fellowships in the Middle Atlantic States for the Development Fund I want

to go on record here in praise of these professionals, with whom I have worked very closely. They are making a contribution of time, effort, and devotion far more than commensurate with any financial return they may possibly receive. Most important is their understanding of the underlying significance of the Development Fund — the vital principles it is designed to propagate. They have worked, even fought, to maintain these values uppermost in the campaign.

The quality of a life experience is determined by the values we infuse into that experience, and perhaps the really great man is the one who can descend into the marketplace and emerge with his Olympian garments untattered.

I believe that we Unitarians not only will succeed in the financial goals of the Development Fund — because we must — but also that we shall emerge enriched and stronger. Should we fail financially and spiritually, it would mean, in my opinion, only that we did not bring to this experience the necessary qualities of insight, character, and devotion. — DONALD A. FIELD, *Paramus, New Jersey.*

To The Register: Congratulations to Kenneth L. Patton for his fine comments on commercialism in the churches. It would be gratifying to see more evidence of such thinking among church leaders rather than the unquestioning compliance given every project approved by some "big wheels." Madison Avenue tactics are loudly deplored in liberal churches, but they seem to be all right if the people using them are connected with *our* church. We need more discussion on this really vital issue. — FRANCES ALATALO, *Pontiac, Mich.*

PITY TO DEVOTE A HALF PAGE OF REGISTER TO REPORT OF THEOLOGICAL REACTION

To The Register: February's *Register* again admirably brings us up to date on Unitarian developments. What a great pity, then, that nearly a half page was devoted to the debacle of theological reaction among certain New England ministers.

I, too, served a half-decade in our New England churches. While I recognize this unfortunate spirit carries over from the Middle Ages (partly I fled orthodoxy to escape it), it is simply not true that New England as such is that way. The gentlemen of the cloth represented in the *Register* do neither Christianity nor Unitarianism any good by carrying on in this fashion.

And we who are on the growing edge of Unitarianism are harassed with this unproductive publicity, embarrassed that New England go down across the country as the seat of reaction, and ashamed that our *Register* concern itself with activities such as these, especially since a goodly proportion of the brethren themselves squeezed out from under it. — CARLYLE HAYNES MEACHAM, *Annapolis, Md.*

READER DEFENDS EFFORTS TO QUESTION DR. UPHAUS ABOUT ATTENDANCE AT CAMP

To The Register: The Uphaus Case in New Hampshire has been brought up several times in the *Register* and each time has placed Uphaus in a favorable light.

I am one of a goodly number of people in New Hampshire who have a great respect for our attorney general and the laws of the state. We believe it is the duty of the state to protect its inhabitants from subversion and we don't think Uphaus was questioned without good reason.

When a man who has been known to be associated, for many years, with Communist-front organizations comes into our state and welcomes "agnostics, Socialists, and Marxists" to his camp, it is obvious that this is not a religious group. Belief in God is secondary to social purposes and, in fact, is entirely unnecessary. Then what sort of a group is it? And what do they do?

The New Hampshire Legislature is trying to find out whether World Fellowship, Inc., is or is not a subversive organization under New Hampshire law. This law means specifically: does the organization have, for one of its purposes, the overthrow or destruction of this state and nation by force, violence, or other unlawful means. The first step in this effort is to find out who was there. These names would not be published. It is against the rules of procedure.

The price of liberty is eternal vigilance, and this means liberty to live as a free government, as well as liberty of the individual. Individual freedom in America is not license to conspire against the government. Freedom cannot include the right to destroy freedom itself.

When a man pleads the Fifth Amendment to avoid giving evidence in Washington, and then, when questioned in New Hampshire, says it would be offensive to him to plead the Fifth Amendment, one wonders if, perhaps, he wants to go to jail in New Hampshire. Is he serving the interests of the Communist party by being in jail?

Is it possible that a few well-intentioned individuals allow themselves to be used as vehicles for the propagation of the sort of propaganda aimed at undermining public confidence in our constitutional system?

Let us never become so soft to the price of our liberty that we would indulge the possibility of subversion in our midst, to avoid the unpleasantness of occasional compulsory testimony. The church, itself, owes its freedom in America to the strength of our system and our capacity to defend ourselves against Communist aggression.

As a Methodist minister in our area, who knows Uphaus well, said, "He is a smart man, but he is way out in left field." — MRS. S. C. TARRANT, *Manchester, N. H.*

SECOND CHURCH REPORT DRAWS PROTEST AT STEREOTYPE OF BOSTON UNITARIANISM

To the Register: The publicity given to Mr. John Nicholls Booth's "revolutionary" changes in the theology and worship of the Second Church in Boston (February *Register*) arouses my civic ire, and I emphatically

(*Continued on page 12*)

protest the misrepresentative and pejorative stereotype with which Boston Unitarianism has been saddled by those of our denomination who neither understand nor cherish our distinctive liberal religious tradition.

"High church Unitarianism" has as much historical and theological right to exist within our Unitarian community of churches as does the more recent "world religionism" characterized by "temples of humanity" as illustrated in Boston by the experimental Charles Street Meeting House. The glory and catholicity of Boston Unitarianism has always been its wide ability to serve *all* Unitarians, whether of the "high church" type or those on the radical periphery of religion. The changes at the Second Church are a distressing example of the leveling uniformity which has been externally imposed upon a unique and distinctively historical congregation, to the lasting detriment of Unitarian latitude.

The Second Church in Boston represented our Unitarian freedom more graphically than any number of sermons by actually incorporating in its worship life the universal tradition of Christian prayer and praise with full and uncompromising integrity. It is lamentable that this great tradition should have been so contemptuously set aside within the short space of two years in behalf of some uniformitarian ideal called "universal religion." The revolution at the Second Church in Boston may not be as much a renewal as a requiem. — HARRY M. STOKES, *Boston, Mass.*

UNITARIANS HATCHED FULL-GROWN IN DUSTY STACKS OF LIBRARIES?

To the Register: . . . From the pages of the *Register,* one would get a lop-sided impression of what it means to be a Unitarian and what a Unitarian looks like. One would gather that he is a retired professor of mature years, who never had a childhood and had been hatched full-grown in the dusty stacks of a research library.

How about the families, and the children? How about letting the *Register* reflect the fact that Unitarians are *real* people? How about bringing some youthful vitality to the pages of the *Register*? How about a page for and by the young people? . . . How about a cover drawing by a child, perhaps from the Sunday school classes? . . . How about something about families, a column on children's books, an LRY column, pictures of some of our children . . . ?

I believe it is important to carefully nurture the interest of our young people, if Unitarianism is to grow. Other churches, and advertisers, have discovered that one does well to enlist the interest and loyalty of individuals while they are young. . . . — ALICE MICHAEL, *Salinas, Calif.*

VATICAN MAN AS PRESIDENT WOULD HAVE 'MASTER VOICE' WHICH HE WOULD FOLLOW

To the Register: One reaction to the article, "A Catholic President?" [December *Register*]: to say that an alert citizen — equally, differently, perhaps better informed — is only a bigot is nonsense. Our men may prefer a reputation for easy tolerance rather than for integrity of thought amid unpleasant facts. . . .

A Vatican man as president has a first loyalty. He has a Master Voice, an infallible guide on moral issues. He will follow it or else. No single person in power will stand out against the Voice. A Vatican churchman would not. At issue are all his values, temporal and eternal.

. . . such a churchman has a separate code apart from statute law and adjudicated cases. The settled policy is to rule over doctrine, the state, the hospital, the school, marriages, divorce, population control, and all spoken or written words. The rule is the same for its own and for those not its own. Minorities, error, doubt, skepticism, all liberals' stock in trade, do not exist as of right. . . .

The Constitution says what a president may do. If God says something different to him, he cannot hope to carry it out in this kind of a country.

"Given the right man, a Catholic should be elected President." A churchman's conflict between his conscience and the Constitution, between his "God said" and his "man said," may be such that he could not be "the right man."

"We must realize, however, that the Catholic church is not the monolithic, sinister institution feared by many." Isn't it? How long since? The immemorial practice of the Vatican is to accommodate itself to a majority as long as it has to. When its own majority status is reached, the minority mask is cast off for its kind of absolute rule.

No voter need be in doubt about what happens to a country long under Vatican rule. The chief danger is from those who never have known, or have forgotten, their history. . . . In the 1960 election, we are being asked to take a long step toward blending in better with that mediocrity, or worse, that is Europe and the territory from the Rio Grande to the southern tip of South America. — JOHN MALICK, *Bethel, Ohio.*

ENGLISH MINISTER SEEKS COPY OF RARE BOOK IN UNITED STATES

To the Register: Do you think that any of your readers could find me a copy of *Joseph Tuckerman,* by Daniel McColgan (Catholic University Press, Washington, 1940)? There appear to be only two copies of this in England . . . friends have tried to get a copy from America. . . .

My Domestic Mission is directly linked to Tuckerman's work and . . . I am trying to apply the Tuckerman spirit to my city and its problems.

This is almost my last hope . . . — REV. J. KEIR MURREN, *Liverpool, England.*

EDITOR'S NOTE: The *Register* will forward any replies to the Rev. Mr. Murren.

Books and Ideas

XYZABCDEFGHIJKLMNOPQRSTUVW

ONE UNITARIAN STATES VIEWS

WHY I AM A UNITARIAN. By Jack Mendelsohn. New York: Thomas Nelson & Sons. $2.95.

Unitarians everywhere should be proud and happy to see added to the distinguished Nelson list of "Why I Am" books the latest volume, *Why I Am A Unitarian,* by Jack Mendelsohn of Boston's Arlington Street Church and Channing pulpit. Thanks are due to Nelson's editors for adding this eloquent statement of one Unitarian's position. The book now will find its way to public libraries and bookstores, with the rest of the Nelson series, and a voice of Unitarianism will speak for the liberal tradition among the creeds and sects: a voice of quiet reason, however — not a voice of controversy or raucous dissent; a friendly, often laughing voice.

Every church and fellowship should have copies of this book in the library and on sale; every member of the Church of the Larger Fellowship should own a copy. The publisher has kept the price down miraculously in these days of soaring publishing costs.

Jack Mendelsohn has that rarest of all golden human traits, the ability to back off and see that his own intense earnestness can be amusing to other people: he can laugh at *himself.* In this book he is indeed intensely earnest; he is also warmly human. The volume is one of the most subtle jobs of persuasion you ever saw: he doesn't say, "Buy Unitarianism!" He lives it instead, and one cannot help wanting to keep him company.

Someone is sure to ask, "Why didn't Beacon do this book?" The answer is that it *belongs* in the Nelson series. The two publishers and the author agreed on this before the contract was signed.

EDWARD DARLING
Director, Beacon Press

AS MATTER EVOLVES, SO DOES THE MIND

MODERN SCIENCE AND HUMAN FREEDOM. By David L. Miller. Austin: University of Texas Press. $6.

In the current controversy over freedom of the will, the minority defending ideological freedom ordinarily have done so either by exhibiting the unpredictabilty of micromatter or by defining freedom as the absence of external compulsion contemporaneous with any given event. It is therefore enlightening to find the issue thus freshly approached by a man of considerable stature in his field.

His object, Dr. Miller states, is to show how the theory of biological evolution supports the theory of freedom, when freedom means the ability to reshape culture, society, and the environment in which it exists. Life is an evolutionary emergent quality, not reducible to the chemical action which gives it rise. Similarly, through the emergent symbolic process the human mind transcends and manipulates mental impressions as the organism utilizes food — to its own purposes. Mind then attains to truly creative activity. This thesis is defended with wide knowledge, careful logic, and a clarity of expression not always found in so technical a work. Typical of a number of tantalizing subtheses advanced within the argument is that false beliefs are better evidence of creativity than are true beliefs.

Whether or not he succeeds completely in his aim of logically reconciling Hellenic rationalism with the Hebraic-Christian tradition of individual responsibilty, Dr. Miller has contributed a work of great value to those concerned with resolving the Western dilemma.

MRS. JAMES ROY SIKES
Cambridge, Mass.

MAN DEVELOPS MORAL SENSITIVITY

A HISTORY OF WESTERN MORALS. By Crane Brinton. New York: Harcourt, Brace and Co. $7.50.

To say that Walter Lippmann wrote *A Preface to Morals* and now Crane Brinton has written the text itself would not do justice to Mr. Lippmann's book, which, in my opinion, was one of the most critically important books of the last half-cetnury. But the statement does indicate the difference in length and subject matter between the two books. A more significant comment would be that Lippmann's preface would make a good conclusion to Brinton's history, which ends with a chapter called, "Conclusion: In Which Nothing Is Concluded." The liberal, humanistic answer which Brinton hints at but does not espouse plainly has never been more lucidly set forth than in *The Preface to Morals.*

In this encyclopedic, heavily documented volume, Mr. Brinton winds his way through the history of the Western world from Ptah Hotep to Toynbee, tracing the conflict between man's ideals and his conduct. Various themes are discoverable in this vast survey. One of them, by no means new, is the discrepancy between the modern material advance and the moral lag, the cultivation of the means *by* which we live at the expense of the ends *for* which we live. But the book is more than that — it is concerned with the existential problem of self-understanding and the growth of man's moral sensitivity. While he does not allow his own views to protrude too far, it is clear that Mr. Brinton believes in the transforming power of ideas in history, the essential potentiality of man for good or evil, and the universal necessity of religion as the ground for moral sensitivity. In other words, he rejects or seriously questions the determinism of Toynbee and Spengler.

This book contains no panaceas or grand conclusions. The author avoids the dramatics of the apocalyptists and refuses to succumb to the Age of Anxiety or to the school

of catastrophe. He surveys in a detached, urbane manner the various societies of the past, modifying the accepted generalizations about each great culture. He does not immerse himself in a sea of semantics or the technical jargon of the specialist. It is reasonable to say that Mr. Brinton is a liberal who is not ready to give up the best thought of the Enlightenment and that he follows neither the path of cynical pessimism nor that of superficial optimism. He is not ashamed to use the word "hope." As over against the resigned followers of Neo-orthodoxy, he still believes in the moral struggle and concludes that there has been "a slowly and imperfectly extended concept of the dignity of man" and that "the last two centuries of Western history are centuries of a relatively high moral level, certainly not one of general moral decline." He adds further that "it would be difficult to show empirically that among Westerners there is any correlation between the degree of acceptance of supernatural sanctions in morals and conduct in conformity with high ethical standards."

FRED GLADSTONE BRATTON
Author of History of The Bible

UNION ORGANIZER DISRUPTS A TOWN

DIARY OF A STRIKE. By Bernard Karsh. Urbana: University of Illinois Press. $3.50.

Professor Bernard Karsh has written an interesting little book about what happens when a small company in a small Wisconsin town undergoes union organization. Although the book is primarily for students of the American labor movement, it will prove interesting to the general reader.

Diary of a Strike describes a situation occurring in 1950 in the town of "Saylor" when a professional union organizer brings into the open the submerged tensions and grievances in a garment factory employing two hundred persons, mostly women. The owner-manager of the factory responds violently to "these outside agitators" who stir up his peaceful factory. After winning representation rights through an election, the union decides to go on strike to obtain an acceptable contract. The book focuses a great deal of attention on the actions and motivations of the strikers, as well as on those of the owner-manager, the town's mayor, and other officials.

Mr. Karsh is an objective observer, but his underlying pro-union sympathies are not submerged entirely.

Laymen to industrial relations who are concerned about violence on the picket line will gain new insight from this book. Mr. Karsh, like most students of industrial relations, takes the view that the strike is a weapon of war between employer and union, and that some of the manifestations of war are inevitable when a company tries to operate during a strike. Of special interest is a comment by a striker who is also a Seventh-Day Adventist, and therefore opposed to violence on religious grounds: "I don't believe in violence, so I went [to work in the soup kitchen] after it started. I think it was all right as a whole though. Sometimes they got a little too violent, but so did the other side and it was always our people who would end up in the hospital."

Diary of a Strike adds new insight into one of the phenomena of the modern American industrial society, and in terms most readers will comprehend.

ROBERT I. WEIL
Personnel Manager, Kaye-Tex Mfg. Corp.

ATTITUDE ON DEATH CAN BE RATIONAL

THE AMERICAN FUNERAL. By LeRoy Bowman. Washington, D.C.: Public Affairs Press. $4.50.

The American Funeral: A Study in Guilt, Extravagance and Sublimity is a detailed and perceptive study of funeral practices in America — and why they are as they are. The author decries the fact that social amenities have become pressures that make people conform to superficial thinking and behavior that fails to have either a helpful or constructive emphasis. He calls for a new emphasis on the psychological, social, and spiritual aspects of death to replace the present focus on the physical remains and adornment.

Mr. Bowman discusses the vested interests of the funeral directors and the power they wield behind the scenes as they secure protective legislation and work to suppress criticism. He speaks well of the formation of memorial societies and notes that Unitarians have made a significant contribution in this field. However, he feels that a better job needs to be done, both intensively and extensively.

The discussion of the high costs of funerals is enlightening; his approval of cremation is refreshing; his comments on pre-arrangements are valid.

But, he says, the basic problem of inadequacy in contemporary funeral practice goes deeper than the growing influence of the morticians. It goes back to the individual and his basic and rational insights about life and death. It is time for a fundamental change in approach to funerals, says Mr. Bowman, and he makes specific recommendations for such changes.

DAVID R. KIBBY
The Unitarian Church, Pittsfield, Mass.

BISHOP'S PIONEER MINISTRY AFFECTS U.S. INDIAN POLICY

STRAIGHT TONGUE. By Phillips Endecott Osgood. Minneapolis, Minn.: T. S. Denison & Co. $3.95.

After a long and distinguished career in the Episcopal church, Phillips Endecott Osgood, then working for the Protestant Film Commission, joined the Unitarian church in Summit, New Jersey. Soon he became minister of the Unitarian church in Orange, New Jersey. It was always a privilege and a delight to visit with him, because of his personal charm and brilliance and his rich store of anecdotes about famous clergymen of our time, very few of whom he had not known.

During his twelve years at St. Mark's in Minneapolis, where he was a close friend of Frederick May Eliot, Dr. Osgood made copious notes about Minnesota's first Episcopal bishop, Henry Benjamin Whipple. Those notes, edited by Eunice Osgood, have now taken shape as a fascinating narrative entitled *Straight Tongue,* the name the Indians gave to their unfailing friend and advocate who helped shape a more humane and intelligent Indian policy for the nation.

Published in Minnesota's centennial, this book is the saga of heroic pioneer ministry, with fascinating ramifications into local, ecclesiastical, and national history during the critical times of Indian uprisings, of the Civil War, and Reconstruction. The Custer Massacre, the disputed elevation of Phillips Brooks to the bishopric, Bishop Colenso's courageous break with traditional beliefs are among the exciting and significant events which affect the career of Minnesota's first bishop. This is a distinctive biography, rich in Americana.

JACOB TRAPP
Community Church, Summit, N. J.

DO PUBLIC SCHOOLS DENY OUR CULTURE?

PUBLIC SCHOOLS AND MORAL EDUCATION. By Neil Gerard McCluskey. New York: Columbia University Press. $6.

Father McCluskey has written what he calls "the history of a problem and the solutions to it proposed by three men." The problem remains a difficult one in a pluralistic society served by a common school: formulating a philosophy of values which is to be expressed through moral education in the public schools. Distinct ways in which the philosophies of three men — Horace Mann, William T. Harris, and John Dewey — have influenced the American public school in facing this problem are stated by the author.

The force of Father McCluskey's scholarship is seen in his efforts to express accurately and lucidly the situations in which the three men found themselves and the ways in which they were living forces therein. One cannot say that the author is sympathetic to their philosophies as providing a solution to today's expression of the problem. Yet the style and substance of the writing are of one who has a sympathy of a more profound kind — a genuine feeling toward understanding Mann, Harris, and Dewey as individuals whose responses are to be evaluated in terms of their peculiar situations, rather than by certain logical and metaphysical presuppositions. For example, Horace Mann's "nonsectarian" approach to character education is seen as actually establishing one more sect; yet the author hastens to point out that it is doubtful if the common school system would have been established had Mann acted otherwise. Again, although the author regrets that Dewey did not understand certain possibilities of intelligent human choice in a supernaturalist commitment, Dewey's "very human humanism" is seen as an expression of one who is "deeply in love with humanity and as deeply agonized over the selfishness of man to man."

Fresh perspective to the history of educational thought can be gained in an examination of this study. The discussion of Harris' place in the St. Louis Movement, and the relationship between Harris and Dewey, as revealed in their letters, are interesting for their own sake.

To answer Father McCluskey's claim that "the *public* school, as presently constituted, is one *public* institution that does not reflect American society as it is," is itself a moral responsibility of our pluralistic society. To the extent that understanding the history of a problem is essential for working toward its resolution, responsible individuals could well begin by looking to *Public Schools and Moral Education* as a model of objectivity.

J. J. CHAMBLISS
School of Education, Boston University

PRIEST RECONCILES SCIENCE AND PIETY

THE PHENOMENON OF MAN. By Pierre Teilhard de Chardin. New York: Harper & Brothers. $5.

It is too early to tell which will prove more interesting to Father de Chardin's American readers — his sad life or his happy mind. I suspect it is the combination which will intrigue us, for here was a Jesuit (and trained scientist) censored throughout his lifetime for his cosmic optimism.

That Father de Chardin was not allowed to publish this, or any of his speculative essays, during his own time once again demonstrates the specially keen nose of the church for the heresy that arises out of excessive piety. For it is clear in this book that Father de Chardin managed to reconcile his science and his piety — and in a grand manner at that.

Is the reconciliation true? Will it be useful? The fact that it has created such a stir among readers with scientific training who are far outside the Roman Catholic jurisdiction indicates the usefulness of the softening to which Father de Chardin has treated the evolutionary hypothesis. Here is evolution with the struggle for existence discreetly left out of the picture. Like Boris Pasternak, Father de Chardin is another of those moderns who retain the imagination of faith: not merely history, as for Pasternak, but all of life, from the original germ plasm to the final divinity of it, represents the upward steps that eventuate finally in God. (What appeared heretical to his superiors was Father de Chardin's own ambiguity about whether God exists at the beginning as well as at the end of the evolutionary process.)

To secular readers who are less strongly influenced by the imagination of faith, even if not completely divorced from it, this very good Father will have appeared to ignore willfully the terror that lies between the germ plasm and God. A book that imagines the total development of life, from origins to end, cannot be so essentially peaceful and yet true. Somewhere, perhaps in his own struggle for faith, Father de Chardin must have turned away in horror from the struggle for existence.

PHILIP RIEFF
The Sociological Institute, University of Munich, Germany

Thoughts for meditation EDITED BY JACOB TRAPP

Mutual Respect

Wise is he who looks with an equal eye upon all beings, seeing the one indwelling God in the hearts of all.

Srimad Bhagavatam

I met a hundred men on the road to Delhi and they were all my brothers.

Indian Proverb

Virtue never dwells alone. It always has neighbors.

Analects of Confucius

Men exist for the sake of one another. Teach them then, or bear with them.

Marcus Aurelius

Loving ourselves more, we could go out to our neighbor with a deeper compassion and a warmer affection; having found ourselves, we could more understandingly accept the found selves of other people.

Grace Stuart

To see if we will now at last be true
To our own only true, deep-buried selves,
Being one with which we are one with the
whole world.

Matthew Arnold

So act as to treat humanity, whether in thine own person or in that of any other, in every case as an end withal, never as a means only

Immanuel Kant

In this world there is one godlike thing: the veneration done to human worth by the hearts of men. When it is not there heaven is veiled from us, and there is no worship, or worth, or blessedness in the earth any more.

Thomas Carlyle

Respect in the good society

The superior man's respect is universal. This appears first in his respect for himself. He is in his person a branch from his parents; — can any son but have this self-respect? If he is not able to respect his own person, he is wounding his parents. If he wounds his parents, he is wounding his own root; and when the root is wounded, the branches will follow it in its dying.

The wise man begins with respect as the basis of love. To neglect respect is to leave affection unnourished. Without love there can be no real union; without respect there can be no real love. Yes, love and respect lie at the foundation of society.

Confucian Classic, The Li Ki

Honor due to all men

Among the many and inestimable blessings of Christianity, I regard as not the least the new sentiment with which it teaches man to look upon his fellow beings; the new interest it awakens in us toward every thing human; the new importance it gives to the soul; the new relation it establishes between man and man. In this respect it began a mighty revolution, which has been silently spreading itself through society, and which, I believe, is not to stop until new ties shall have taken the place of those which have hitherto, in the main, connected the human race.

The old bonds of society still continue in a great degree. They are instinct, interest, force. The true tie, which is mutual respect, calling forth mutual, growing, never-failing acts of love, is as yet too little known. A new revelation, if I may so speak, remains to be made; or rather, the truths of the old revelation in regard to the greatness of human nature are to be brought out from obscurity and neglect. The soul is to be regarded with a religious reverence hitherto unfelt; and the solemn claims of every being to whom this divine principle is imparted are to be established on the ruins of those pernicious principles, both in church and state, which have so long divided mankind into the classes of the abject many and the exalted few.

Men have as yet no just respect for themselves, and of consequence no just respect for others. The true bond of society is thus wanting. I hold that nothing is to make man a true lover of man but the discovery of something interesting and great in human nature. We must see and feel that a human being is something important.

The great revelation man now needs is a revelation of man to himself. The mystery within ourselves, the mystery of our spiritual, accountable nature, it behoves us to explore. Happy are they who have begun to penetrate it, and in whom it has awakened feelings of awe towards themselves, and of deep interest and honor toward their fellow creatures.

William Ellery Channing

Prayer

Teach us the true prayer of loving
and rejoicing in one another's good;
Inspire us with the true prophecy
of good intentions flowering into deeds;
Give us to share more richly
in the great harvest of human brotherhood.

of the Unitarian World

CONSOLIDATION PLAN WINS RESOUNDING INDORSEMENT FOR MAY MEETINGS ACTION

A plan to consolidate the American Unitarian Association and the Universalist Church of America into a "Unitarian Universalist Association" will go before delegates to the AUA annual meeting May 23 with a resounding indorsement from churches and fellowships of both denominations.

Simultaneously, it will go before a special General Assembly of the UCA, called for the purpose of acting upon it.

If approved by delegates to both assemblies, the plan will go into effect in May, 1961, realizing dreams of merger which began more than a century ago and bringing to fruit the involved maneuverings and procedures which began fourteen years ago.

The way to action at the forthcoming May meetings was cleared when the Joint Merger Commission announced the results of a plebiscite on the consolidation plan which ended March 31.

Unitarian churches and fellowships voted 555 to 54 to submit the plan to the annual meeting. Universalist societies voted 183 to 49 to consider it at their special assembly.

A total of 91 per cent of the participating Unitarian societies were recorded as favoring further consideration of the plan. Universalist societies expressed their approval by a margin of 79 per cent. Approval of 70 per cent or more of the participating units in each denomination was required to qualify the plan for further action.

A total of 94 per cent of the eligible Unitarian societies participated in the voting, as did 95 per cent of the eligible Universalist churches and fellowships. Sixty per cent participation in each denomination was required to validate the plebiscite.

Merger commission officials were gratified at the high degree of participation. Throughout the voting period, a Plebiscite Committee of the commission, headed by the Rev. Raymond C. Hopkins, Brockton, Massachusetts, had worked to get out the vote through thirteen area captains and more than one hundred ministers spotted strategically throughout the continent. A weekly fact sheet, *The Report,* apprised churches and fellowships of the progress of the voting during the last twelve weeks; it was edited and distributed in behalf of the AUA and UCA staffs. No results of the balloting, however, were announced until the vote was conclusive.

The commission particularly praised the fellowships, 90 per cent of which participated in the voting. They noted that failure of the fellowships to respond could have invalidated the entire consolidation effort.

The consolidation plan will go before the two denominational assemblies precisely as it emerged last fall after approval by the Joint Biennial Conference of Unitarians and Universalists at Syracuse, New York, and as it won the approval of churches and fellowships in the winter plebiscite. The Joint Merger Commission has urged its adoption or rejection by the delegates in May in that form, though perfecting amendments may be made.

The plan, in addition to prescribing a constitution and by-laws for the new association, calls for establishment of several "interim year" committees to help work out detailed consolidation plans in areas not thoroughly covered in the basic documents. Both denominations were preparing to name members of the committees as spring arrived.

Meantime, a Co-ordinating Committee for Consolidation, consisting of representatives of both denominations, was beginning the task of gathering data to aid the "interim year" committees in their consultations.

Exploratory discussion among administrative departmental personnel of both denominations also were begun.

Officials emphasized that all such discussions were merely to prepare for the eventuality of consolidation, and did not presuppose it. They represent "spadework" which might expedite and facilitate a consolidation if one should be voted.

Alliance Elects New Treasurer

Mrs. George E. Kimball of Winchester, Massachusetts, was elected treasurer of the General Alliance of Unitarian and Other Liberal Christian Women at the organization's mid-winter board meetings. She was elected to fill an unexpired term caused by the resignation of Mrs. Phillip J. Rulon.

Mrs. Kimball has held many offices in local and regional alliance groups. She was president of the New Jersey Associate Alliance, a director of the General Alliance, and a member of the alliance committee which recently completed a three-year study of the organization's program.

Judge Brooks to Receive Unitarian Award for 1960

Judge Lawrence G. Brooks, who has been chairman of the Board of Directors of the American Unitarian Association since 1946, will be presented the annual Unitarian Award at the anniversary banquet May 24, during May meetings.

The board confirmed the award to him at its February meeting on recommendation of its Unitarian Award Committee. Members of the committee were Dr. Floyd H. Ross, Mrs. Russell M. Burns, and the Rev. William P. Jenkins.

Judge Brooks, a member of the First Parish (Unitarian), Medford, Massachusetts, long has been active in Unitarian affairs. He has been a director of the Unitarian Service Committee and served two years as chairman of the *Christian Register* Advisory Committee. As AUA board chairman, he is *ex officio* a member of the AUA Executive Committee.

Judge Brooks, who was born in Roxbury, Massachusetts, was admitted to the bar in 1905 after graduation from the Harvard University Law School. He was a special justice of the First District Court of Eastern Middlesex from 1928 to 1948, when he became presiding justice. He also is an associate justice of the Appellate Division of the District Courts of Massachusetts for the Northern District.

Judge Brooks also has been active in business and community affairs and as director of the Middlesex County National Bank and chairman of the Board of Managers of its Medford branch. He has been chairman of the International Friendship League, vice-chairman of the World Affairs Council, director of United Community Services, and, during World War II, a Selective Service board chairman.

Five Groups Sponsor Leadership Conference

The National Leadership Training Conference, sponsored since 1949 by the General Alliance of Unitarian and Other Liberal Christian Women, this year will be planned and financed co-operatively by five organizations.

Joining with the alliance in sponsoring the conference will be the Adult Programs Department of the Council of Liberal Churches (Universalist-Unitarian), Inc., the Unitarian Laymen's League, Liberal Religious Youth (Unitarian-Universalist), and the Thomas Jefferson Unitarian Conference.

The conference is scheduled to be held from October 29 to November 6 at the Barcelona Hotel, Miami Beach, Florida.

LIFE OF PARKER TO BE COMMEMORATED IN DRAMATIC EVENT AT FANEUIL HALL

The 1960 Unitarian May meetings, certain to prove historic, will be climaxed by dramatic ceremonies commemorating the birth and death of one of Unitarianism's most historic characters, in one of the nation's most historic settings.

A Theodore Parker memorial program will be presented the night of May 24 in famed Faneuil Hall. It will be the final event in the May meetings program.

The dramatic presentation will follow the anniversary dinner, to be served in the Dorothy Quincy Suite of the John Hancock Building. The Unitarian Award for 1960 will be presented at the dinner.

Royal H. Cloyd, director of the Adult Programs Department of the Council of Liberal Churches (Universalist-Unitarian), Inc., will have charge of the Parker program. He said it would re-create some of the more dramatic moments in the life of the "Yankee crusader" who, as a Unitarian minister not always in the best graces of his colleagues, fought for a liberalized religion and later social reform through the thirty years before the outbreak of the Civil War.

Born in 1810, the Rev. Mr. Parker died an untimely death in Italy at the age of 50, in 1860. Thus this year is both the sesquicentennial of his birth and the centennial of his death.

The Parker memorial program and the anniversary banquet are two of four special events which will vary the extensive program of addresses, business meetings, dinner and luncheon events to be conducted or sponsored by twenty-five or more Unitarian organizations and timed in conjunction with the annual meeting of the American Unitarian Association.

A third such event will be the May meetings supper to be served in the Dorothy Quincy Suite at 6 P.M. Thursday, May 19, for all delegates to the various meetings. Mr. Cloyd will have charge of a program tentatively planned to preview the six days of events.

The fourth will be the annual Junior Choir Festival, to be resumed after a year's lapse at 4:15 P.M. Sunday, May 22, in the Arlington Street Church. The festival is sponsored by the Southern New England Unitarian Council. Choirs have been practicing for the event since fall.

The 1960 May meetings will go down in history as the occasion upon which Unitarians and Universalists approved or rejected a plan to consolidate. Universalists will be meeting in a special General Assembly during part of the period.

Detailed May meetings programs have been made available to all churches and fellowships.

Harold J. Bejcek

USC Representative Visits Four Countries Overseas

Harold J. Bejcek, public relations director for the Unitarian Service Committee, Inc., was expected to return to the United States late in April from an annual field inspection tour which took him to four countries.

Traveling as a deputy for the USC executive director, Mr. Bejcek was scheduled to visit Cambodia, Greece, Israel, and Korea. His findings and recommendations are to be reported to the USC Board of Directors at its May 21 meeting.

Mr. Bejcek was scheduled to spend three weeks of his time abroad at Cambodia's first elementary teacher training center, for which the USC provides the American staff under a contract with the International Co-operation Administration. He was to confer with members of the American team and their Cambodian counterparts.

En route to Cambodia, Mr. Bejcek scheduled visits to Greece and Israel. The USC is engaged in social work education in Greece and a hospital-to-hospital exchange program with Israel.

In South Korea, Mr. Bejcek was to explore a request for USC co-operation in a health and education project and to confer at Seoul National University with the staff of Korea's first School of Social Work. The school's three staff members were professionally educated in the United States under USC auspices and the USC helped to establish the school.

Seventy-Six Resolutions Proposed by Unitarians

Unitarian organizations and groups of individuals submitted seventy-six proposed resolutions before deadline to the Business Committee for possible action at the American Unitarian Association's annual meeting in May.

Eighteen resolutions, some of them combining various of the seventy-six, were forwarded by the committee to the churches and fellowships for a referendum through which eight will be chosen for presentation on the floor.

The resolutions will go before the annual meeting May 24. Other proposals may be admitted to the agenda by a three-fourths vote of the delegates through a special procedure described in the association's by-laws, as published in the *Unitarian Yearbook*.

The resolutions processed by the Business Committee reflected a wide variety of Unitarian concerns. Some of the subjects among those referred to the parish referendum: tax exemption of religious institutions, civil rights, public school desegregation, immigration, church-state separation, medical and hospital care through the social security system, protection for migratory workers, student loan loyalty oaths, anti-Semitism, peace and disarmament, sharing of nuclear weapons, germ warfare, control of radioactive waste, recognition of the People's Republic of China, and population planning.

Only one of the eighteen proposals dealt with denominational affairs. It would urge that pension and emergency aid, and other benefits available to Unitarian ministers, be granted also to qualified, full-time, professional directors of religious education employed by churches and fellowships.

Texts of the proposals submitted to the parish referendum may be found on page 26.

Robert C. Kimball Appointed To Starr King School Faculty

Robert C. Kimball of Harvard University has been appointed assistant professor of theology at the Starr King School for the Ministry, Berkeley, California. He will receive his Ph.D. in June and begin his new duties in September.

Mr. Kimball's appointment is the first of several projected by the Starr King School, and is financed initially by the Unitarian Development Fund.

Mr. Kimball was educated at Oberlin College and the Oberlin Graduate School of Theology. For several years he has been assistant to Dr. Paul Tillich at the Harvard Divinity School. He is the editor of Dr. Tillich's latest volume, *Theology and Culture*. During the past year he has been lecturer on religion and mental health at Harvard.

Lay Groups Will Occupy New Headquarters Soon

The General Alliance of Unitarian and Other Liberal Christian Women and the Unitarian Laymen's League hope to occupy new quarters at 6 Mount Vernon Place, Boston, sometime this month and have tentatively scheduled events there during May meetings.

Plans are contingent upon completion of remodeling in time to permit occupancy in May. Both organizations presently are headquartered at 25 Beacon Street.

The Mount Vernon Place property, a five-story building at the rear of the Unitarian headquarters on Beacon Street, was purchased last summer by the American Unitarian Association to relieve overcrowding in the Beacon Street building. Contractors hope to have it ready for use early this month.

A Frederick May Eliot Memorial Room will occupy part of the first floor of the building. The Fifield Room and a conference room of the General Alliance also will be located there. The General Alliance offices will occupy the second floor and the Unitarian Laymen's League, the third.

Office space on a basement floor has not been allocated, but will be used by the AUA. The fourth floor will not be used for the present.

Space vacated at 25 Beacon Street probably will be converted to AUA administrative and departmental offices. Plans are incomplete.

Mrs. Nelson A. Burgess, executive director of the alliance, reported that a presidents' tea has been scheduled tentatively in the new building at 4:30 P.M. Thursday, May 19. It will honor Mrs. William W. Davies III, retiring president of the alliance, and Mrs. Randall L. Thompson, presidential nominee.

H. Talbot Pearson, executive director of the Unitarian Laymen's League, said that the league's council will meet at 2:30 P.M. Saturday, May 21, in the new quarters, if they are ready.

An opportunity to see the new building will be given May meetings delegates if it is ready then for inspection.

Alliance Represented At Leadership Workshop

The General Alliance of Unitarian and Other Liberal Christian Women was one of ten national service groups invited to attend an experimental workshop in the development of curriculum for leadership training, sponsored by the Council of National Organizations of the Adult Education Association.

Royal H. Cloyd

G. Robert Hohler

COMMUNICATIONS CENTER, MADE POSSIBLE BY DEVELOPMENT FUNDS, BEGINS OPERATION

A new Communications Center, authorized by the American Unitarian Association's Board of Directors at its February meeting, has gone into operation at 25 Beacon Street, Boston. It is financed by a $24,500 allocation from the Unitarian Development Fund.

The center is staffed by Royal H. Cloyd, director, and G. Robert Hohler, associate director. Funds also will provide for the employment of a secretary.

Though the office will be under control of the AUA, it will operate as a separate but integrally functioning sub-section of the Department of Adult Programs of the Council of Liberal Churches (Universalist-Unitarian). The arrangement will permit co-ordination of new with existing programs.

"The new Communications Center will provide an entirely new range of films and publications for religious liberals," Mr. Cloyd said. "These will be designed to help Unitarians understand each other. New techniques will be devised to explain the liberal ministry, the Beacon curriculum, even Unitarian ideas and history.

"Making known the increasingly important 'fourth choice' will be an important concern of the center. Millions of Americans are now discovering that they do not have to remain outside all churches simply because they cannot accept either the orthodox Protestant, Catholic, or Jewish faiths. This does not mean, of course, that we will attempt to create any wave of evangelism. Our task is rather one of making the important information and ideas now developing in Unitarian life available to all in fresh, sophisticated, and attractive forms."

As envisaged in the recommendations of Dr. Dana McLean Greeley, AUA president, to the board, the center would create instruments for communication among denominational leaders; produce films, slides, tapes, and publications to help various segments of the association to know each other; and in event of consolidation, might interpret Unitarianism and Universalism to members of both denominations. In interpreting Unitarianism to the "continental community," it would establish a film, radio, and television section to make materials available to churches, fellowships, and regions, and seek new patterns and publications on the effective use of public relations media. It also would offer consultative services to various other organizations.

Mr. Cloyd has been adult programs chairman for the CLC since 1957 and will continue in that position in addition to his new duties. A former civilian education director at Chanute Air Force Base in Illinois, he holds A.B. and A.M. degrees from the University of Illinois and has studied at the University of Maryland and the American University in southern France.

Mr. Hohler, a Boston resident, who has been employed five years by Harvard University, is an active Unitarian layman who has been a member of the Prudential Committee and adult education chairman of Arlington Street Church. He attended Northeastern University, Boston.

LAYMEN'S AWARD PRESENTED: A. L. Wirin (left) receives the Pacific Coast Unitarian Public Service Award from Sidney P. Lathrop (right), president of the Pacific Coast Unitarian Council, as Dr. Dana McLean Greeley, president of the American Unitarian Association, looks on.

WEST COAST UNITARIANS HONOR ATTORNEY AT BIENNIAL CONFERENCE

Unitarians on the West Coast presented their laymen's award to A. L. Wirin, a Los Angeles attorney, during the third biennial convention of the Pacific Coast Unitarian Council in Long Beach, California, February 19-21. The presentation was the first that has been made to a Unitarian.

Mr. Wirin, a member of the First Unitarian Church of Los Angeles, has worked extensively in civil rights cases as a representative of the American Civil Liberties Union. He also assisted the Los Angeles church during its fight against the California church loyalty oath, and represented Caryl Chessman in cases requesting stays of execution.

More than three hundred delegates from churches and fellowships attended the convention.

Major addresses were delivered by Mrs. Emily Taft Douglas, moderator of the American Unitarian Association; Dr. Dana McLean Greeley, president of the AUA; and Richard J. Neutra, Los Angeles architect.

Delegates passed ten resolutions on public and denominational affairs during their business sessions.

On racial integration the delegates resolved "that member societies of the PCUC . . . take the initiative in encouraging integration in our local community and do here call on the appropriate church committees such as Public Affairs and Social Action committees to initiate and continue to bring before the members of their congregations ways and means for implementing this resolution."

In other resolutions on public issues, the PCUC:

- Urged its membership to work for the abolition of released time from public schools for sectarian religious instruction and requested that the council "investigate the feasibility of instituting court action contesting the constitutionality of such programs."
- Stated that "church related businesses and corporations should be taxed as any other private properties and corporations," and resolved that "this problem be studied by Unitarian churches and fellowships leading to state and national attention of corrective legislation."
- Called upon its membership to take an active role in combatting expressions of anti-Semitic prejudice and urged "all educational institutions, especially our own, to continue to emphasize the values of understanding and brotherhood towards people of all races and religions, and to review the history and diabolical consequences of anti-Semitism."
- Urged its membership to study and take appropriate action "to insure the continuation of effective recognition of public responsibility for the care of dependent and needy children."
- Urged the President of the United States "to remove the specific restrictions on the use of funds for foreign aid to governments which request specific assistance" with the problem of birth control.
- Urged that individuals, societies, and the PCUC consider selective ways of cooperating with the Friends Committees on Legislation "on issues of common concern."
- Urged President Eisenhower to work at the coming summit conference "for the permanent stopping of all nuclear bomb tests and for total world disarmament."
- "Resolved that the PCUC, its member societies and individuals urge the universal abolition of capital punishment."
- Delegates also resolved "that the PCUC begin immediately to implement . . . a program of service to the Unitarians and other religious liberals in two or more university concentrations in the biennium immediately before us, and recommend budget appropriations as quickly as possible which will provide funds for professional assistance to coordinate student activities as needed."

Fellowships Achieve Scanty Representation

Only 8.4 per cent of the eligible fellowships were represented at the 1959 General Conference of the American Unitarian Association and 7.7 per cent at the 1959 annual meeting, a report by the Rev. Mason F. McGinness, administrative assistant to the AUA president, revealed.

Only thirty-four fellowships were represented at either meeting, and only nine at both gatherings.

Two-hundred seventy-three fellowships were eligible for representation at each of the meetings. Potentially, they had 274 lay-delegate votes and four ministerial-delegate votes. Each of the fellowships is entitled to one lay delegate except the Berkeley (California) Fellowship of Unitarians, which may send two delegates.

Twenty-three fellowships sent twenty-two lay and four ministerial delegates to the General Conference. At the annual meeting, twenty-one fellowships were represented by twenty lay and three ministerial delegates.

There was no representation at either meeting for fellowships from the following: Alabama, Alaska, Arizona, Colorado, Delaware, Georgia, Idaho, Illinois, Kansas, Kentucky, Michigan, Minnesota, Mississippi, Missouri, Montana, Nevada, New Hampshire, New Jersey, North Dakota, Oklahoma, South Carolina, South Dakota, Tennessee, Texas, Utah, West Virginia, Wisconsin, Wyoming, Alberta, British Columbia, Saskatchewan, Mexico, the Canal Zone, or Puerto Rico.

Business as Usual While AUA Staff Holds 'Retreat'

Office workers maintained business as usual at American Unitarian Association headquarters in Boston March 17 and 18 while members of the administrative staff attended their second annual "retreat" at Wayside Inn, Sudbury, Massachusetts. Leon M. Little, AUA treasurer, remained in charge of the building.

The "retreat" took the form of a leadership conference, beginning with a social hour and dinner the evening of March 16. Representatives of the Council of Liberal Churches (Universalist-Unitarian), Inc., the General Alliance of Unitarian and Other Liberal Christian Women, Liberal Religious Youth (Unitarian-Universalist), the Unitarian Laymen's League, and the United Unitarian Appeal also attended.

The conference program consisted of discussions, fireside sessions with Dr. Dana McLean Greeley, president of the AUA, and dinner, luncheon, and social events.

Discussion topics and leaders included: "The Society in Which Unitarianism Lives and Grows," Royal H. Cloyd, adult programs director for the CLC; "The Place of the Voluntary Organization in That Society" and "Social Philosophy of the Church as a Voluntary Organization," the Rev. Malcolm R. Sutherland, Jr., AUA executive vice president; "Leadership — What Is It?", Mrs. Nelson A. Burgess, executive director, General Alliance; "Individual Survival Within an Organization," the Rev. John W. Brigham, associate director of the AUA Department of the Ministry; and "Character of a Democratic Organization," the Rev. Richard B. Gibbs, director of the AUA Department of Unitarian Extension and Church Maintenance.

Purpose of the conference, as stated by the program committee: "We seek to further our understanding of leadership for Unitarians. By sharing common readings and discussion, we will consider new ideas and projects of concern to continental religious leaders."

Mrs. Burgess and Mr. Cloyd, representing the General Alliance, earlier had attended a national leadership conference conducted by the Council of National Organizations of the Adult Education Association at Dobbs Ferry, New York. The General Alliance was one of ten national organizations invited to be represented there.

Medfield Church Changes Its Name

The Unitarian church in Medfield, Massachusetts, has voted to change its name from the First Congregational Parish (Unitarian) to the First Parish Unitarian.

STAFF CONFERS: Mrs. Nelson A. Burgess (standing, center) leads discussion during the recent conference of administrative staff of the American Unitarian Association headquarters. Others shown are: (left, front to rear) the Rev. Leon C. Fay, Otto T. Gilmore, Dr. Ernest W. Kuebler, the Rev. John W. Brigham, Mrs. Irene K. Murdock, David A. Bergmark, the Rev. Mason F McGinness, the Rev. Richard B. Gibbs, and (right, rear to front) Royal H. Cloyd, Malcolm R. Sutherland, Jr., Victor Bovee, Dr. Dana McLean Greeley, G. Robert Hohler, and Gobin Stair.

DEVELOPMENT FUND EXCEEDS $2,250,000 IN GIFTS IN HAND, ON WAY, OR PLEDGED

The Unitarian Development Fund, the greatest financial effort ever undertaken by the denomination, has topped $2,250,000 in gifts in hand, on the way, or pledged — and already has exceeded the last continent-wide capital fund drive.

Percival F. Brundage, general chairman, said that the American Unitarian Association raised $2,000,000 in the early 1920's in a campaign directed principally toward wealthy Unitarians. "In those days the income tax was a small factor," he said, "and huge gifts could be made by rich men out of income."

Mr. Brundage said the total raised to date in the current UDF campaign represents the gifts of many more Unitarians than in the previous effort.

Out of the $2,250,000 total thus far, advance and special gifts accounts for about $1,100,000 the UDF chairman said. The remainder represents the funds raised or pledged by churches and fellowships.

Some 75 per cent of Unitarian societies have established goals for UDF, and a number of these have held their campaigns and reached their fund objectives. Others are campaigning now. Mr. Brundage said he had no doubt that "virtually every Unitarian group will take part in the campaign."

The total goal is $3,200,000. On the church and fellowship level, the United Unitarian Appeal is joined with UDF this year to avoid repeated campaigns within churches.

The special gifts phase of the UDF campaign is continuing, Mr. Brundage said. That effort is directed toward individuals capable of substantial gifts and is organized on a continental basis without regard to membership in a particular church, district, or region.

The funds raised will be allocated as follows:

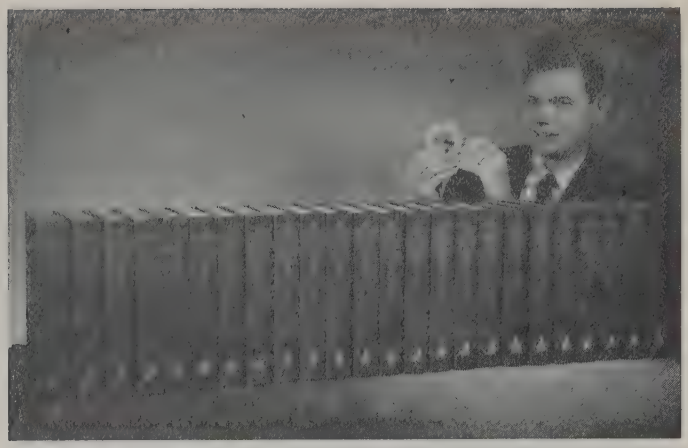
To strengthen the Department of the Ministry, $500,000; to augment ministerial aid and pensions, $200,000; aid to theology schools $350,000; religious education services, $200,000; extension services to churches and fellowships, $400,000; to augment the present building loan fund, $650,000; for a program on college campuses, $250,000; denominational and public information, $200,000; for world churches and international activities, $150,000; and to initiate a new Department of Science and Religion, $100,000. An additional $200,000 is included for reserve, costs, and contingencies.

May Meetings Supper Slated By Humanist Association

A supper meeting of the American Humanist Association has been scheduled in conjunction with the May meetings of the American Unitarian Association and other Unitarian organizations for the first time in recent years.

Speaker at the meeting will be Dr. Isaac Asimov, associate professor of biochemistry at Boston University, on the topic, "Scientist as Educator." Dr. Asimov is author of the article, "Battle of the Eggheads," which appeared in the October, 1959, *Register*.

The supper will be served at 5:30 P.M. Sunday, May 22, in the Charles Street Universalist Meeting House.



LIBRARY ON A SPOOL: By means of thermoplastic recording, a new device invented by Dr. William E. Glenn, a member of the First Unitarian Society of Schenectady, New York, an entire twenty-four volume set of the Encyclopaedia Britannica *could be recorded on the reel of tape held above by Dr. Glenn. Thermoplastic recording, which also may be used for television, photography, and computors, could record the information at the rate of one volume per minute.*

AUA Annual Meeting to Act On Two By-law Proposals

One new proposal for a by-law amendment, and a proposal for a series of amendments on which action was postponed at the 1959 annual meeting, will go before the 1960 annual meeting of the American Unitarian Association in May.

The new proposal would eliminate the necessity for an annual meeting of the association in 1961 and make way for an organization meeting of the "Unitarian Universalist Association" if consolidation is voted.

The proposal carried over from 1959 would institute a "split presidency" of the AUA, dividing the present duties of the president between a president and an executive director. Submitted originally by individual members of the First Unitarian Society of Plainfield, New Jersey, it was resubmitted upon the request of Alfred R. Smith of Plainfield.

Texts of the two proposals may be found on page 29.

The AUA Board of Directors, at its February meeting, decided to submit no other by-law proposals to the annual meeting in order to prevent confusion in the midst of consideration of a constitution and by-laws for a consolidated association. Its action supported a recommendation of a special by-laws commission named by the board last May.

Portland Woman Receives Schweitzer Essay Prize

Mrs. Carl Staver, a member of the First Unitarian Church of Portland, Oregon, won first prize in the layman classification for an essay on Schweitzer in a contest sponsored by the Albert Schweitzer Foundation.

OF THE MINISTERS

Pittsburgh, Pa., Neal W. Ferris ordained and installed as assistant minister, April 3.

Utica, N.Y., Greta M. Worstell ordained and installed, March 27.

Kenneth G. LaFleur called to *Castine, Me.*

Gustave H. Leining called to *Jamaica Plain, Mass.*

Charles W. McGehee called to *Jacksonville, Fla.*

Charles W. Phillips called to *Wilmington, Del.*

Charles O. Richardson called as interim minister to *Groton, Mass.*

Howard A. Waterhouse called as student minister to *Middleboro, Mass.*

Carl H. Whittier called to *Scituate, Mass.*

C. Eugene Askew granted Unitarian fellowship, February 25.

UCLF Families Organize Taiwan Church School

Two Unitarian families on Taiwan, lacking a church school for their children, have established one of their own.

The four children of Lt. and Mrs. D. Doty and the three children of Mr. and Mrs. Frederick O. Beattie attend regular classes taught by their mothers.

Mrs. Beattie teaches the younger children, using materials published by the Council of Liberal Churches, (Universalist-Unitarian), Inc. Mrs. Doty teaches the older children, using materials on oriental religions in preparation for attending Bhuddist and Hindu temples in the area.

Both families are members of the Unitarian Church of the Larger Fellowship.

Blanshard Sees Birth Control, Hospitals as 'Next Great Battle'

Birth control and use of public money for the sectarian practice of medicine will be the issues and hospitals will be the focus of "the next great battle for separation of church and state," Paul Blanshard, author of the Beacon Press book *God and Man in Washington,* declared in a featured address at the National Workshop for Religious Liberals in Washington, D.C.

The workshop, March 7 through 9, drew capacity attendance. It was sponsored by the Unitarian Fellowship for Social Justice with the co-operation of the Council of Liberal Churches (Universalist-Unitarian), Inc., the Universalist Service Committee, and the American Ethical Union.

Other featured adresses were by Dr. Harlow Shapley, Harvard University; United States Senator Joseph C. Clark of Pennsylvania; and Max Freedman, Manchester *Guardian* correspondent.

"Overpopulation has become as serious a problem in our century as smallpox was in the Eighteenth Century," Mr. Blanshard said. "The American people are not inclined to permit any sectarian group to prevent a scientific remedy approved by the majority. This is not a question of religious freedom for any group opposing birth control. No one would venture to dispute freedom for such a group.

"But no minority group should control government policy on such a question because of clerical opposition to the majority's views. It is a question of the medical rights of the majority. No group should receive public money for its hospitals unless it is willing to give non-sectarian medical service to patients and doctors without religious discrimination. A medical code which denies to Protestant and Jewish patients a remedy which is acceptable to them is a discriminatory code, and the Supreme Court has declared that the government may not prefer one religion over another.

"Thus far, advocates of planned parenthood have been too passive in their strategy. They have waited until a doctor is discharged or a welfare association closed to their representatives. We should carry the battle for non-sectarian medicine into every hospital which receives public funds and denies birth control service to non-Catholic patients.

"Taxpayers have a right to demand that the code of the American Medical Association should prevail in every hospital receiving government revenue."

Workshop registrants were briefed at the State Department on "The Meaning of Chinese Expansion," "The New Nationalism in Africa," and "Tensions in Europe."

POLISH PRIEST BECOMES UNITARIAN AND GREENFIELD CHURCH BILINGUAL

"I came to believe that I was responsible for the authority of my beliefs and no one else."

In these words, spoken with quiet determination, the Rev. Joseph Alen has summarized his transition from the Polish Catholic priesthood to Unitarianism.

But Mr. Alen was not alone in his change. A number of Polish-speaking members of his former parish became Unitarian with him. And All Souls' Unitarian Church in Greenfield, Massachusetts, has become bilingual to accommodate these new Unitarians.

In many ways Mr. Alen's story mirrors that of Unitarianism itself. It began while he was a Catholic priest in the universities of Poland. His ties with Roman Catholicism gradually were severed when as a refugee from Nazism he came to the United States and entered the priesthood of the Polish National Catholic Church. In 1959 he was forced to leave his parish because of his liberal beliefs and unanimously was elected associate minister of the Greenfield church.

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Mr. Alen was born in Daszawa, Poland, and was educated at the University of Kraków where he majored in religious philosophy and pedagogy. During a three-year practicum, he was counselor at the Educational Institute in Aleksandrów and at a boys' school in Oświęcim

After four years of study in the Roman Catholic seminary in Kraków, Mr. Alen entered the priesthood in 1935. Following his ordination he did graduate study in philosophy and pedagogy at the University of Poznań.

It was during this period that Mr. Alen's first questionings of the teachings of the Roman Catholic church arose. He chose to remain within the Catholic church, however, and in 1938 was appointed headmaster of the Institute of Education in Ostrzeszow.

His work was terminated by the Nazi invasion of Poland in 1939. His school was destroyed, and Mr. Alen fled through Hungary and Yugoslavia to Italy. There he sought asylum for several months but was forced to leave when it became evident that refugees could not be protected in Italy.

In 1940 he came to the United States and enrolled in the Graduate School of Harvard University. While he had made

The Rev. Joseph Alen

no formal break with Roman Catholicism, his beliefs were too liberal for him to serve wholeheartedly as a parish priest.

During travels in the United States Mr. Alen became acquainted with the work of the Polish National Catholic Church of America.

That church was organized in 1904 after a period of dissatisfaction with the administration of Polish Roman Catholic parishes in America. It does not accept the authority of the Roman Catholic hierarchy and rejects certain of its dogmas. In general, Polish National Catholic parishes follow a simpler liturgy than do Roman Catholic ones.

Mr. Alen was requested to join the Polish church as a priest but refused to do so for some time, stating that his beliefs had become too liberal for the church's teachings. However Bishop Hodur, then primate of the church, told him that men of liberal beliefs were needed in the church, and Mr. Alen consented to join.

For several years he worked organizing mission parishes in New Jersey and New York and then was appointed pastor of the Holy Name of Jesus parish in South Deerfield, Massachusetts. In the thirteen years he worked there, he gathered the largest congregation of any Polish National Catholic church.

Under his leadership the Deerfield church became liberal and non-creedal in belief.

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During that time, however, a more conservative bishop became head of the church and urged the acceptance of dogmas and rituals which were no longer held by Mr. Alen's parish.

Tension arose between the two men.

"I went to my bishop and said to him: 'Prove me wrong,'" Mr. Alen explains. "'I will fall on my knees before you if you can prove me wrong.'"

"Of course he could not do it," he adds with a smile.

Mr. Alen twice resigned from the church. Each time his resignation was refused by both the bishop and the parish.

But in late 1959 the bishop changed his position and demanded Mr. Alen's resignation in fifteen days. The Deerfield parish refused to accept the order and closed the church rather than accept another priest.

Realizing that an impasse had been reached, wishing to prevent further conflict in the parish, Mr. Alen left the church and moved away from Deerfield. Ninety-seven per cent of the parish protested his dismissal.

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The Rev. Paul H. Chapman, minister of the Unitarian church in nearby Greenfield, invited Mr. Alen to be guest preacher in his church. They had been acquainted for several years, and Mr. Chapman was aware of the Unitarian character of Mr. Alen's beliefs.

In December, Mr. Alen preached to a congregation which included many members of his former church. Part of the sermon was delivered in Polish.

Members of the two churches became acquainted and realized the similarity of their beliefs. Members of the Greenfield church asked Mr. Alen to return and at their semi-annual meeting in January unanimously elected him associate minister.

At the same time, fifteen former members of the Polish National Catholic Church became associate members of the Greenfield church. Since then, more than twenty others have joined the Unitarian church as full members or associates.

Services at the Greenfield church now are conducted in both English and Polish. The Greenfield Laymen's League is sponsoring radio broadcasts in English and Polish on "Our Unitarian Heritage." Some of the new Unitarians are considering forming a Polish-speaking fellowship.

In addition, Mr. Alen is translating Polish works and documents on Unitarian history never before available in English.

"I followed my own way of thinking, and I'm happy," he concludes.

UFSJ Criticizes U.S. Policy Toward Franco

The Unitarian Fellowship for Social Justice criticized President Eisenhower and his administration in March for "glaring inconsistency" in opposing dictatorships in Latin America and "at the same time fostering and encouraging the dictatorship of Generalissimo Franco in Spain."

The statement issued by Mrs. A. Powell Davies, president of the UFSJ, read in part:

"President Eisenhower's visit to Franco last December was presented to the Spanish people as an official American approval of the Franco regime, and American diplomats in Spain did nothing to disillusion the Spanish people concerning this impression."

"How can we pose as an enemy of dictatorships in the Latin American world when we support the most obvious and cruel dictator of them all?

"Our present policy is based upon a double standard, hostility to dictators who are opposed to us and friendship for dictators we can use. As long as we pursue such a policy we will be regarded as a doubtful ally of democracy by those liberal forces which are fighting for democratic regimes in the Latin American world."

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UNITARIANS AT WORK

Judge Lawrence G. Brooks, chairman of the Board of Directors of the American Unitarian Association, was awarded a special citation by the Medford, Masachusetts, Lodge of B'nai B'rith during its annual Brotherhood Week observances.

Richard Teare, formerly president of Liberal Religious Youth (Unitarian-Universalist), has been appointed United States vice-consul in Barbados, British West Indies. At twenty-three, Mr. Teare was the youngest American ever appointed to such a post.

The Rev. Paul Killinger, minister of the Unitarian Fellowship of Bloomington, Indiana, was presented the annual Brotherhood Award of the Indiana University Chapter of the National Association for the Advancement of Colored People in February.

Pageant Magazine Carries Article on Unitarianism

One of the most understanding, effective, and interesting articles about Unitarianism ever written for a general audience was published in the April issue of *Pageant* magazine.

The author of "Small Church, Big People" is James Poling, a free-lance writer who was asked to take on the assignment by the editors of *Pageant*. Mr. Poling, who says he is not formally affiliated with any denomination, interviewed ministers and laymen and plowed through countless pieces of Unitarian literature before turning out a sensitive and sprightly account of Unitarianism's influence, heritage, problems, and future.

Because the magazine does not carry advertising, Pageant does not disclose its circulation. Informed guesses, however, peg it at upward of one million.

Since publication of the article, reprints have been made available, and Unitarian societies have either already received reprints or have been informed about ordering.

Robert Shaw Will Conduct Cleveland Music Program

An experimental musical program under the leadership of Robert Shaw has been inaugurated by the First Unitarian Church of Cleveland, Ohio. Mr. Shaw, widely known for his work as director of the Robert Shaw Chorale and as associate conductor of the Cleveland Orchestra, will have the title of minister of music at the church.

Mr. Shaw plans to have performed as part of the worship service the works of modern composers such as Stravinsky, Hindemith, and Piston as well as the more traditional church music of the sixteenth, seventeenth, and eighteenth centuries.

Robert Shaw

Between now and September 18, when the first program directed by Mr. Shaw will be heard, the church will acquire a baroque organ, a harpsichord, and a concert grand piano. There will be a resident string quartet, a vocal quartet, and a thirty-voice congregation choir.

Grigg Fountain, professor of organ at Oberlin College, has been engaged as organist and choir master, and Philipp Naegele, of the Cleveland Orchestra viola section, will direct the instrumentalists.

Mr. Shaw may also employ instruments rarely heard in church music such as the oboe and glass harmonica.

According to an interview reported in the *Cleveland Press*, Mr. Shaw "has long thought that today's church in America, no matter how ennobled and adventuresome its preaching, is caught in a tradition of mediocrity, both in musical literature and standard of performance."

"There is almost limitless literature available to the worship service of liberal religion. It lies in the field of chamber music, instrumental and vocal, into which the world's greatest composers have almost without exception poured their most intense craft and spirit," he stated.

Mr. Shaw pointed out that "historically, religion and the church were the inspiration and natural home of the arts. . . . The so-called secularization of the arts occurred at the moment when religion and the church were no longer large enough to contain man's spirit." He considers that the music of which he speaks should be performed not in the concert hall manner but as an integral part of the worship service.

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Dr. William S. Morgan Dies, Unitarian Minister, Educator

Dr. William Sacheus Morgan, noted Unitarian minister, educator, and civic leader, died March 7 in Berkeley, California.

Born ninety-seven years ago in Wales, Dr. Morgan came to this country in 1889 and prepared for the Baptist ministry. He entered Yale Divinity School and received a Bachelor of Divinity degree in 1892 and a Ph.D. in Philosophy in 1895. He served Baptist churches in Greenport and New York, New York, and Unitarian churches in Derby, Connecticut, and Albany, New York.

In 1910 Dr. Morgan became professor of the philosophy of religion at the Pacific Unitarian School for the Ministry in Berkeley, now the Starr King School for the Ministry. From 1931 until his retirement in 1941 he served as the school's second president.

Dr. Morgan took an active role in civic affairs in Berkeley and helped to bring about many municipal reforms in education, city planning, traffic, and water control.

He was an active member of the First Unitarian Church of Berkeley fifty years and had been president and moderator of the Pacific Coast Unitarian Council.

Dr. Morgan was the author of several books on religion and philosophy, among them *The Philosophy of Religion,* published in 1950.

Members of his family and friends are planning a memorial to Dr. Morgan in the new building of the Berkeley church.

Mrs. Norma N. Sherry Dies, Former USC Staff Member

Mrs. Norma Nasmyth Sherry, formerly in charge of information and education for the Unitarian Service Committee, Inc., died March 17.

Mrs. Sherry was enrolled as a graduate student in adult education at Harvard University under a grant from the Fund for Adult Education.

A *magna cum laude* graduate of Radcliffe College, Mrs. Sherry had been associated with the USC for the past three years, and had been editor of its publication, *Venture.* Prior to joining the USC staff, she was community organizer of the urban renewal demonstration project of the Housing Association of Metropolitan Boston. She also had been chairman of the Television Committee of the Massachusetts Health Council and public relations director of the Boston Center for Adult Education.

During World War II Mrs. Sherry directed production workers' recreation and adult education programs for the Buffalo, New York, Y.W.C.A. She was an instructor in sociology at the University of Buffalo, where she did graduate work.

At the time of her death, Mrs. Sherry was a member of the Arlington Street Church in Boston.

Dr. Emerson Hugh Lalone, Universalist Editor, Dies

Dr. Emerson Hugh Lalone, editor of *The Universalist Leader* and manager of the Universalist Publishing House, died March 24 at the age of sixty-one.

Dr. Lalone had been manager of the publishing house since 1937 and editor of the *Leader* since 1945. He was a former vice-president of The Universalist Church of America, former secretary-treasurer of the Associated Church Press, and past-president of the Universalist Historical Society. He was a trustee of the Theological School of St. Lawrence University, Canton, New York.

Dr. Lalone was born in Boston and was ordained into the Universalist ministry in 1924 after graduation from St. Lawrence University. He served Universalist churches in Brooklyn and Canton, New York.

Dr. Lalone was instrumental in organizing the Universalist Service Committee in 1945 and was its chairman until 1950.

He was the author of numerous books on religion, biography, and denominational affairs.

Oregon Senator Neuberger Dies

Liberals of all political persuasions were saddened in March by the death of United States Senator Richard L. Neuberger of Oregon.

He was elected to the Senate as a Democrat in 1955 after serving for six years as state senator. In Washington, his stands on issues such as conservation and federal aid to education made him a spokesman for liberals in both parties.

Although Senator Neuberger was Jewish, he was sympathetic to Unitarianism and had direct ties to it through his wife Maurine. Together they formed a political family which was consistently popular for its outspoken honesty and frankness.

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RESOLUTIONS FOR ANNUAL MEETING, 1960

Seventy-six resolutions were submitted to the Business Committee ninety or more days prior to the Annual Meeting. The Committee has chosen the eighteen resolutions which in its judgment are most significant and of greatest interest to the parishes. This selection does not constitute an endorsement of the subject matter nor does rejection indicate disapproval. Several resolutions were combined in the interests of clarity, brevity, and force.

The churches and fellowships participating in the Parish Referendum must report to the Business Committee on or before April 23 their choice of the eight *resolutions to be submitted to the Annual Meeting of the Association. Respectfully submitted, The Business Committee: Rev. Ross Allen Weston, Chairman; H. Malcolm Priest, Secretary; Mrs. George W. Pieksen, Milton A. Dewey, Jack M. Lynes, Rev. Arnold F. Westwood,* ex officio, *Mrs. J. Robert Reynolds,* ex officio.

DENOMINATIONAL AFFAIRS

1. Professional Status of Directors of Religious Education

WHEREAS: We acknowledge the importance of a liberal ministry to our children through creative and forward-looking programs of religious education; and

WHEREAS: We recognize that the value of our children's experience in our Church Schools is a direct reflection of the quality of leadership, sensitivity and caring brought to our programs by our Directors of Religious Education; and

WHEREAS: We of the liberal church would create a climate that permits full professional development and retention of leadership in our Church Schools;

NOW, THEREFORE, BE IT RESOLVED: That qualified full-time professional Directors of Religious Education employed in our churches or fellowships be provided, so far as possible, with Pension and Emergency Aid and other aid, benefits of the kind now available to Unitarian ministers, and that the Board of Directors of the Association arrange for studies to be made as to the qualifications that will be required and as to the ways and means of providing for said benefits; and

FURTHER RESOLVED: That the Unitarian Ministers Association is urged to establish an appropriate membership to afford Directors of Religious Education all benefits of the Association.

Submitted by petition by the Denominational Affairs Committee of The Unitarian Church of Arlington, Virginia, and revised by the Business Committee.

PROBLEMS IN DEMOCRACY

2. Tax Exemption of Religious Institutions

WHEREAS: There is mounting concern in responsible church quarters about the tax-exempt status of religious institutions:

BE IT THEREFORE RESOLVED: That the Board of Directors of the American Unitarian Association shall appoint a special committee to study:

(a) the advisability of urging repeal of the section of the Internal Revenue Code which allows "churches and church organizations" exemptions from the corporate tax on income from business enterprises and holdings unrelated to the purpose and activity of the church or church organizations; and

(b) the advisability of urging our member churches and fellowships to make gradually-increasing contributions to municipal governments in lieu of property taxes; and

BE IT FURTHER RESOLVED: That the special committee shall consult with other religious bodies sharing an interest in this subject; and

BE IT FINALLY RESOLVED: That the special committee shall report its findings and recommendations to the next annual meeting.

Submitted by Arlington Street Church, Boston, Massachusetts.

3. Civil Rights

WHEREAS: There is now pending legislation before the Congress to vest in Federal Agencies sufficient power to implement the Fifteenth Amendment and wipe out the blot of racial discrimination at the ballot box; and

WHEREAS: Upon the passage and successful implementation of this legislation depends the ability of the United States to abolish the undemocratic "representation" of an actual white minority in certain states and to achieve the democratic representation of the majority of the people in these states in Congress;

THEREFORE BE IT RESOLVED: That the 135th Annual Meeting of the American Unitarian Association gives its unqualified support to the proposal by the Department of Justice to confer jurisdiction upon the Federal Courts to supervise elections, both state and federal, in those areas where patterns of racial discrimination at the ballot box exist;

BE IT FURTHER RESOLVED: That this meeting communicate its action to the Attorney General and to the Chairman of the Senate and House Committees before which such legislation is pending.

Submitted by petition by members of the First Unitarian Church of Los Angeles, California. Similar resolution submitted by the First Unitarian Society of Madison, Wisconsin.

4. Federal Legislation to Implement Public School Desegregation

WHEREAS: The common good of the United States is served by elimination of every vestige of discrimination in its educational systems:

THEREFORE BE IT RESOLVED: That the American Unitarian Association recommends that a series of bills be introduced into the Congress immediately to implement the Supreme Court Decision on public school desegregation covering the following points:

1. That September, 1962, be the last date by which all public schools may begin an integration plan.
2. That all State legislation to block such action be set aside.
3. That each plan decided upon be approved by the proper federal representative before being put into operation.
4. That no child in the country be deprived of his right to an equal education in the future due to segregation laws; and

BE IT FURTHER RESOLVED: That a copy of this resolution be sent to each member of Congress.

Submitted by The Community Church of New York, New York City, and revised by the Business Committee.

5. Immigration

WHEREAS: The United Nations has set aside June, 1959, through June, 1960, as International Refugee Year for the purpose of focusing the eyes and conscience of the world upon the problems of legions of desperate refugees in Europe, Asia, and Africa;

THEREFORE BE IT RESOLVED: That the American Unitarian Association:

1. Urge the Congress and State legislatures to enact permanent legislation providing for the non-quota visa of 10,000 escapees annually and to abolish the parole requirement for regular admission.
2. Urge the President of the United States to establish a national commission to study population pressures both internal and external to the United States and to make appropriate recommendations for a more permanent and effective immigration policy, commensurate with our national ideals and international long-term interests.
3. Authorize duly designated representatives of the American Unitarian Association to testify at congressional hearings in support of the spirit of this resolution.

Submitted by The Community Church of New York, New York City, and revised by the Business Committee.

6. Separation of Church and State

WHEREAS: The Constitution guarantees each individual free decisions in matters of religious beliefs;

THEREFORE BE IT RESOLVED: That the American Unitarian Association at its Annual Meeting assembled in Boston on May 24, 1960:

1. Reaffirm its 1958 resolution declaring its unequivocal support for the protec-

tion of separation of church and state, to urge the Adult Programs Department of the Council of Liberal Churches to develop an additional program for member churches and fellowships to implement in their local communities.

2. Send telegrams to the National Committee Chairmen of both major political parties, and to all presidential candidates urging the inclusion of planks in their party platforms emphasizing the basic principles of church-state separation and endorsing the protection of this principle in all areas of American life.

Submitted by The Community Church of New York, New York City, and revised by the Business Committee. Co-sponsored by The Board of Governors of the Metropolitan Conference, New York, New York. Similar resolutions submitted by the Unitarian Fellowship of Plattsburgh, New York, and by members of the First Unitarian Church of St. Louis, Missouri, by petition.

7. Extension of Social Security to Cover Medical and Hospital Insurance

WHEREAS: The rising cost of medical and hospital care is an increasingly serious problem for the aged who are least able financially to meet it and are ineligible for private insurance; and

WHEREAS: The most efficient and equitable solution would seem to be to use the Social Security System which has a bookkeeping system already set up to handle it and a wide base of support to bear the burden of financing; and

WHEREAS: This year many new bills for insurance against the heavy cost of illness for persons on Social Security are being introduced in the Congress of the United States including the Forand Bill which is being reintroduced as H.R. 4700;

THEREFORE BE IT RESOLVED: That the American Unitarian Association go on record as favoring extension of Social Security to cover the costs of hospital and medical care for those eligible under the Social Security system.

Submitted by petition by members of the West Shore Unitarian Church, Rocky River, Ohio.

8. Banks for Humanity

WHEREAS: Many people experience loss of limb or vital organ, and because of such loss suffer a life of hardship or an unnecessarily early death; and

WHEREAS: Medical science has found successful means for transplanting many human parts from one person to another; and

WHEREAS: There is a definite need for deceased human bodies for use in medical research;

THEREFORE BE IT RESOLVED: That Unitarians concerned with adult programs are requested to establish the means to:

1. Urge people to donate vital human parts, during life or at death, to appropriate banks for the use and benefit of other men and women regardless of race, creed, or color; and
2. Urge people to donate their whole bodies to appropriate institutions for medical research; and
3. Disseminate information concerning the procedure for making such donations.

Submitted by petition by members of the Tennessee Valley Unitarian Church, Knoxville, Tennessee.

9. Protection to Migratory Workers

WHEREAS: Present state and federal laws are inadequate to protect agricultural migratory workers in the United States, both native and foreign born, from poor working conditions and economic exploitation; and

WHEREAS: Present laws are frequently not enforced vigorously;

THEREFORE BE IT RESOLVED: That the Federal Congress pass laws designated to establish realistic minimum wage and working conditions for agricultural migratory workers and that such laws be enforced vigorously.

Submitted by petition by members of the First Unitarian Church of St. Louis, Missouri.

10. Repeal of Loyalty Oaths for Student Loans

WHEREAS: The Federal Government's requirement that college students receiving aid under the National Defense Education Act take a loyalty oath sets an objectionable precedent and has limited the effectiveness of the Act; and

WHEREAS: Many colleges have refused to participate in the program on the grounds that the oaths presume that students are more likely to be disloyal than other elements of the population and that the oaths tend to infringe freedom of thought in institutions of higher learning;

THEREFORE BE IT RESOLVED: That the churches and fellowships of the American Unitarian Association through their elected delegates to this meeting advise their local members to urge their representatives in Congress to repeal the loyalty oath requirement in the National Defense Education Act.

Submitted by petition by members of the First Unitarian Church of St. Louis, Missouri, and revised by the Business Committee.

11. Anti-Semitism

WHEREAS: Following the painting of Nazi swastikas on Synagogues in Germany, there have been similar sporadic acts of anti-semitic vandalism at various spots in the United States and Canada;

WHEREAS: Such acts remind us of the horrors of anti-semitic genocide in the Nazi concentration camps of Germany; and

WHEREAS: Experience has shown that anti-semitic outbreaks are a denial of the values and ethical principles of our Western heritage; and

WHEREAS: The Jewish people have not only contributed to the basic faith and ethics of the Judeo-Christian tradition, but have added to whatever culture or nation they have lived in, thereby enriching civilization; and

WHEREAS: As Unitarians we oppose all expressions of religious, ethnic or racial intolerance, prejudice and discrimination;

THEREFORE BE IT RESOLVED: That this 135th Annual Meeting of the American Unitarian Association urges all Unitarians:

1. To speak against whatever expressions of anti-semitic prejudice publicly or privately come to their attention;
2. To encourage law enforcement agencies to apprehend the perpetrators of anti-semitic vandalism and to take all possible steps to prevent any further such outrages;
3. To encourage all educational institutions to continue to emphasize the values of understanding and brotherhood towards people of all races and religions, and to review the history and consequences of anti-semitism.

Submitted by the Pacific Coast Unitarian Council and revised by the Business Committee. Similar resolution submitted by petition by members of the First Unitarian Church of Los Angeles, California.

PEACE, INTERNATIONAL RELATIONS AND ALLIED SUBJECTS

12. Peace and Disarmament

WHEREAS: The settlement of international conflicts by war is now admittedly impossible and the prolongation of present tensions threatens mankind with annihilation by accident; and

WHEREAS: The testing of thermonuclear weapons already afflicts men now living with disease and early death, and generations unborn with hereditary defects; and

WHEREAS: The continued production of armaments diverts energy and wealth from present human needs and postpones the rich future now within man's grasp;

THEREFORE BE IT RESOLVED: That we, the Unitarian congregations of America, call upon our President to meet with the heads of other states and reach agreement for total world-wide disarmament and immediate banning of all thermonuclear weapons; and

BE IT FURTHER RESOLVED: That the American Unitarian Association be urged to prepare materials for churches and fellowships on the problems of disarmament, giving emphasis to:

1. The place of the United Nations in developing a world program for disarmament;
2. Concrete proposals which might be advocated by our government in disarmament negotiations;
3. Suggested plans for the adjustment of the United States economy to one of peace.

Revised by the Business Committee to combine resolutions submitted by petition by members of the First Unitarian Church of Los Angeles, California, and by the Community Affairs Committee of the Unitarian Church of Boulder, Colorado, by petition. Similar resolutions submitted by The Com-

munity Church of New York; members of the First Unitarian Church of Columbus, Ohio, by petition; members of the West Shore Unitarian Church of Rocky River, Ohio, by petition; the Unitarian Fellowship of Bloomington, Indiana, by petition; and members of the First Unitarian Church of St. Louis, Missouri, by petition.

13. On Sharing Nuclear Weapons

WHEREAS: The question of sharing nuclear weapons may come before Congress soon; and

WHEREAS: The spreading of nuclear weapons would make international control more difficult and would most likely diminish our security; and

WHEREAS: This policy would complicate the deliberations on banning nuclear tests and general disarmament conferences;

THEREFORE BE IT RESOLVED: That the American Unitarian Association urge the President and members of Congress to oppose all agreements making nuclear weapons available to other countries.

Submitted by petition by the Social Problems Committee and members of the First Unitarian Congregational Society of Hartford, Connecticut, and revised by the Business Committee.

14. Germ Warfare

WHEREAS: The Fourteenth General Assembly of the United Nations has unanimously resolved that "a question of general and complete disarmament is the most important one facing the world today"; and

WHEREAS: The Armed Forces of the United States continues to prepare for the use of biological weapons and thereby weakens our position as a sponsor of the United Nations Disarmament Resolution;

THEREFORE BE IT RESOLVED: That the American Unitarian Association urge its member churches in the United States to express to the President of the United States, the Secretary of Defense and their respective Congressmen unalterable opposition to preparations of germ warfare as both a violation of moral principles and unworthy of our nation's desire for peace; and

BE IT FURTHER RESOLVED: That the American Unitarian Association send its commendation to the Fellowship of Reconciliation for its protest against preparations for germ warfare at Fort Dietrick, Maryland, which is one of the research centers of the Army's Chemical Corps.

Submitted by petition by members of the First Unitarian Church of Cincinnati, Ohio, and amended by the Business Committee. Similar resolution submitted by petition by the League for Social Action of the Church of Our Father (Unitarian-Universalist), Detroit, Michigan.

15. Control of Radioactive Waste Materials

WHEREAS: We are now in the Nuclear Age, which promises many benefits to mankind, but brings with it new dangers of radioactivity; and

WHEREAS: There is now no way to neutralize radioactivity, and the only really safe dose of radiation is none; and

WHEREAS: The pollution of our soils, streams, rivers, and oceans by dumping radioactive waste materials is now in progress; and

WHEREAS: No plan has yet evolved for the effective disposal of the large quantities of radioactive wastes that are anticipated in the future; and

WHEREAS: The situation has recently been highlighted by the discovery that people in southern Colorado and New Mexico were drinking radioactive water from the Animas River where radioactive wastes had been dumped;

THEREFORE BE IT RESOLVED: That the American Unitarian Association go on record to support measures in Congress designed to increase the power, scope, and appropriations of the Division of Radiological Health of the Public Health Service to monitor levels of radiation and to formulate adequate disposal safeguards.

Submitted by petition by members of the West Shore Unitarian Church, Rocky River, Ohio, and amended by the Business Committee.

16. Recognition of the People's Republic of China

WHEREAS: The Government of the People's Republic of China has been in effective control of the mainland of China for over ten years; and

WHEREAS: Recognition of a government does not imply approval of its policies; and

WHEREAS: There cannot be an effective world organization without the participation of at least all the significant nations; and

WHEREAS: Disarmament negotiations can be neither realistic nor effective without the participation of the great powers, and

WHEREAS: Tensions are increased by action taken in terms of fear and decreased by friendliness and a genuine mutual effort to know and understand the point of view of the other side;

THEREFORE BE IT RESOLVED: That the American Unitarian Association urge the Governments of the United States and Canada to recognize the People's Republic of China and to work for its admission to the United Nations; and

BE IT FURTHER RESOLVED: That copies of this resolution be forwarded to the President and Secretary of State of the United States, to the Prime Minister and Minister for External Affairs of Canada, and to the Secretary General of the United Nations.

Submitted by petition by The Schweitzer Group, Church of the Messiah, Montreal, Quebec, Canada. Co-sponsored by The Unitarian Church of Edmonton, Alberta, Canada; the Waterloo County Unitarian Fellowship, Kitchener, Ontario, Canada; and the Unitarian Fellowship of Saskatoon, Saskatchewan, Canada. Also endorsed by the Board of Trustees of the Unitarian Church of Vancouver, British Columbia. Similar resolutions submitted by members of the Don Heights Unitarian Congregation, Ontario, Canada, by petition; the League for Social Action of the Church of Our Father (Unitarian-Universalist), Detroit, Michigan, by petition; The Community Church of New York, New York City; and members of the First Unitarian Church of Cincinnati, Ohio, by petition.

17. Population Planning

WHEREAS: Individuals, corporations, organizations, governments and the United Nations have, through the application of science and technology, lowered the world's death rate without at the same time taking steps to lower its birth rate; and

WHEREAS: Such action has caused the world's population to climb at a staggering and frightening pace and has caused much concern as to the ability of the world to feed, house and adequately care for its population; and

WHEREAS: Our churches, this Association and the Unitarian Service Committee have long recognized an obligation to feed the hungry, heal the sick and uplift the poor; and

WHEREAS: We, who are committed to freedom and the practice of democracy, see both these values threatened through too rapid an increase in population, because of the inability to educate for freedom and democracy at a pace swift enough to keep pace; and

WHEREAS: The American Unitarian Association and our churches have, pursuant to a resolution passed here in 1958, been studying this matter for two years;

THEREFORE BE IT RESOLVED: That the AUA urge those individuals, corporations and organizations active in health and welfare research and practice, the United States, Canada and the United Nations to exercise the same energy and forthrightness in the area of birth control and population planning as they have done in reducing the death rate throughout the world; and

BE IT FURTHER RESOLVED: That the AUA send a copy of this resolution to the United Nations, the governments of the United States and Canada, the World Medical Association, the International Council of Nurses, the Pharmaceutical Manufacturers Association, the Planned Parenthood Federation of America and all other persons and groups concerned with international health and welfare.

Submitted by petition by the members of the First Unitarian Society of Albany, New York, and co-sponsored by petition by members of The First Unitarian Society of Schenectady, New York, and amended by the Business Committee. Similar resolutions submitted by the Unitarian Fellowship of Huntsville, Alabama; members of The Unitarian Society of Santa Barbara, California, by petition; members of the Unitarian Fellowship of Hagerstown, Maryland, by petition; the Public Affairs Committee of the First Unitarian Church of Pittsburgh, Pennsylvania, by petition; the Morristown Unitarian Fellowship, Morristown, New Jersey, by petition; members of the Unitarian Society of Germantown (Philadelphia), Pennsylvania, by petition; members of The Unitarian Church of Dela-

ware County, Springfield, Pennsylvania, by petition; members of the Lexington Unitarian Fellowship, Lexington, Kentucky, by petition; and members of the Tennessee Valley Unitarian Church, Knoxville, Tennessee, by petition.

18. World Peace

WHEREAS: The knowledge of how to achieve enduring peace is very limited in contrast to the knowledge of how to wage war;

THEREFORE BE IT RESOLVED: That the American Unitarian Association and its constituent members urge the governments of the United States and Canada to establish federal institutes for research and study of the practices necessary for the achievement of lasting peace, including problems involved in converting to a peacetime economy with full employment; and

BE IT FURTHER RESOLVED: That all Unitarian organizations, fellowships and churches are urged to encourage their members to take an active interest in problems of enduring peace and to establish continuing study groups for this purpose.

Submitted by petition by members of the Tennessee Valley Unitarian Church, Knoxville, Tennessee, and amended by the Business Committee.

PROPOSED AMENDMENTS TO THE AUA BY-LAWS

The following proposed amendments to the by-laws of the Association were submitted to the Business Committee more than ninety days prior to the Annual Meeting in accordance with Article VI, Section 4, of the by-laws. As required by said section, the Business Committee forwards the proposed amendments to each member church, member fellowship and member organization entitled to be represented at the Annual Business Meeting.

Amendment Submitted by the Board of Directors

It is proposed that the By-laws of the Association be amended by adding after Article IX a new Article X as follows:

Article X. Notwithstanding any provision in any of the foregoing nine Articles of these by-laws, in 1961 there shall be no regular annual meeting of the Association. If the Board of Directors determines that it is necessary, they may under the provisions of Sections 2 and 3 of Article III, call one or more special meetings to be held in Boston in or after May, 1961. All provisions in said nine Articles relating to the nomination and election of officers, directors and members of committees, commissions and councils are hereby suspended, and officers, directors and members of committees, commissions and councils whose terms of office would, except for this Article, expire, shall continue in office until the consolidation of the Assocation and The Universalist Church of America is completed or until this Article X shall be amended or repealed by the Association at a special meeting called for the purpose. This Article X may be amended or repealed at such special meeting by a majority vote of those present and entitled to vote thereat. All provisions of the said nine Articles shall, until said consolidation is completed, remain in full force and effect but only to the extent that the same are not contrary to, or inconsistent with, this Article X. For the purpose of construing this Article X, said consolidation shall be deemed to have been completed when the joint meeting called by the Association and The Universalist Church of America has adopted a constitution and by-laws for Unitarian Universalist Association and elected the first officers, trustees and members of committees of that organization and such organization meeting shall have finally adjourned.

Amendments submitted by petition of individual members of the First Unitarian Society of Plainfield, New Jersey, in 1959, action on which was postponed by the 1959 Annual Meeting. Resubmitted upon request of Alfred R. Smith, of Plainfield, New Jersey.

Article V. Officers and Directors

Section 1. ENUMERATION, QUALIFICATION AND ELECTION. The principal officers of the Association shall be a President, three Vice Presidents, a Moderator, a Secretary, a Treasurer and an Executive Director. These officers and eighteen other persons shall be the directors of the Association and shall constitute its Board of Directors. The officers and directors shall be elected by ballot at annual meetings, except the Executive Director who shall be elected by a quorum of the Board of Directors and shall become on his election *ex officio* a non-voting member of the Board of Directors; the services of the Executive Director shall be terminated by a vote to that effect by a majority of the voting members of the whole Board of Directors at a duly called meeting. (Beginning with the words, "The Board of Directors shall fill any vacancy . . ." in the present by-laws, to the end of the paragraph without change.)

Section 2. TERMS OF OFFICE. (No change from present by-laws.)

Section 3. BOARD OF DIRECTORS.

(a) Duties. (The existing Section 3a to the word "quorum") quorum, except for such purposes as these by-laws may stipulate a greater or lesser number. The Board of Directors shall report on its stewardship at annual meeting of the Association, and shall recommend programs and activities to these meetings, and shall keep the members currently informed on matters of concern and interest. The Board of Directors shall seek to cooperate with the other Unitarian agencies, regional and national, for the effective functioning and advancement of the total program of Unitarianism. In its internal proceedings the Board of Directors shall provide a means whereby its voting members shall review the work of the Executive Director not less often than once each year.

(b) Selection of Chairman. (No change from present by-laws.)

Section 4. POWERS AND DUTIES OF OFFICERS.

(a) The President. The President shall be *ex officio* a voting member of the Executive Committee and all departmental and standing committees except the Nominating Committee. He shall be considered the denominational leader of the Association and shall represent the Association on public occasions and in fraternal relations with other religious bodies. He shall actively promote the purposes of the Association as described in Article I of these by-laws: (1) through personal service and leadership appropriate to his office; (2) by recommendations to the Board of Directors and to members of the Association for appropriate programs of action as he deems advisable; and (3) by report and recommendations to annual meetings.

(b) The Vice Presidents. (Insert here the paragraph numbered 3c in the present by-laws.)

(c) The Moderator. The Moderator shall preside at all meetings of the Association and serve in such representative capacity as the Directors and President may request.

(d) The Secretary. (No change from present by-laws.)

(e) The Treasurer. (No change from present by-laws.)

(f) The Executive Director. The Executive Director shall be *ex officio* a non-voting member of the Executive Committee and all departmental and standing committees except the Nominating Committee. He shall be the chief executive of the Association acting on behalf of and under the direction of the Board of Directors or the Executive Committee. It shall be his duty to supervise all the administrative activities of the Association and to correlate the work of all its departments. He shall give such advice, assistance. and direction to departments, and shall require such reports and assistance from departments, as will enable the work of the Association to go forward efficiently.

Section 5. ASSISTANT TREASURER. (No change from present by-laws.)

Section 6. RECORDING SECRETARY. (No change from present by-laws.)

Section 7. REMUNERATION. The Board of Directors shall determine the salaries of all employees of the Association, including the salaries of the President, the Executive Director and others, and shall authorize expense funds or reimbursements of expenses incurred by officials or employees of the Association in the performance of their duties as it deems appropriate.

Article VI. Committees

Section 1. EXECUTIVE COMMITTEE. (The existing Section 1 to the beginning of the last sentence.) It shall meet at the call of the Chairman of the Board of Directors, the Secretary of the Association or of its own chairman, who shall be named by the Board of Directors.

(The rest of Article VI without change from the present by-laws to the end.)

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The Colloquium on the Nature of Man

Eighth Annual May Meetings Lecture

Saturday, May 21, 1960 — 8:30 p.m.

First Church in Boston

"The Depth and Magnitude of Human Nature"

by Dr. Ira Progoff, Director, Institute for Depth Psychology, Drew University

Author: Death and Rebirth of Psychology
Depth Psychology and Modern Man

Following the lecture, members of the Colloquium will adjourn to Hale Chapel where the lecture will be discussed by a panel composed of Dr. A. H. Maslow of Brandeis University, Professor Henry A. Margenau of the Sloane Physics Laboratory at Yale, Dr. Donald H. Andrews of Johns Hopkins University, Mr. Robert Greenleaf Director of Personnel, American Telephone and Telegraph and Mr. F. L. Kunz of the Foundation for Integrated Education.

This is a public lecture to which all attendants at May Meetings are invited. The panel discussion is limited to Colloquium members but membership in the Colloquium is cordially welcomed from all ministers and laymen who are interested in exploring the nature of man. Membership is obtained by the payment of the $1.00 annual dues at the First Church on the night of the lecture or by mail to the Colloquium at 4015 Normandy, Dallas 5, Texas, for those who can not be present in Boston. Members will receive a copy of the lecture.

Progressive Symptoms in Alcoholism

(from a lecture by E. M. Jellinek, Yale School of Alcohol Studies, July 1952)

PREALCOHOLIC PHASE

Alcohol is imbibed in alcoholic beverages to secure some kind of relief. With one out of fifteen of these drinkers there will be more drinking episodes and more imbibed at each episode, leading to the

PRODROMAL PHASE (ominous forerunning signs)

1. Blackout; drinking for effect per se
2. Sneaking drinks
3. Preoccupation with alcohol
4. Gulping first drinks
5. Guilt about drinking
6. Avoiding conversation about alcohol
7. Increasing proportion of blackouts to drinking eposides

CRUCIAL PHASE (appearing in addictive excessive drinkers)

8. Loss of control of drinking
9. Rationalizing and alibis
10. Increasing social pressure: compensation
11. Grandiose behavior: compensation
12. Aggressive behavior
13. Persistent remorse and guilt
14. Water wagon
15. Changing drinking patterns
16. Dropping of social relationships
17. Loss of job
18. Drinking is of CENTRAL importance
19. Narrowing range of interests
20. Reinterpretation of interpersonal relations
21. Marked self-pity
22. Geographic escape
23. Changing family activities
24. Unreasonable resentments
25. Protecting liquor supply
26. Neglect of nutrition
27. First hospitalization
28. Decrease in sexual drive
29. Alcoholic jealousy
30. Morning drink

CHRONIC PHASE

31. Bingo and bender
32. Ethical deterioration
33. Reversible deterioration in thinking
34. Alcoholic psychoses
35. Social deterioration in drinking companions
36. Alcohol beverage substitutes
37. Decrease in amounts consumed
38. Indefinable fears
39. Persistent tremors
40. Psychomotor inhibitions
41. Obsessive drinking to remove alcoholic symptoms
42. Collapse of rationalization system and admission of condition and defeat
43. Vague religious desires
44. Solitary drinking (may appear at any point in the progression)

(These symptoms need not all appear in every alcoholic or in the order named)

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Frankly Speaking

Members of the Morristown, New Jersey, fellowship were the hosts for a weekend conference that included delegates from nine other fellowships. It was an experimental leadership workshop held under the fellowship office auspices in co-operation with the Greater New York Extension Committee. Its great success was due not only to the planning of Munroe Husbands and Howard Matson of our headquarters staff, and Peter Fleck of Plainfield, New Jersey, and the AUA Board, and Albert Pleydell, chairman of the Greater New York Extension Committee, but likewise to the vision and the devotion of Edward Cooper, Dan Weggeland, and many other strong leaders of the Morristown group, which has acquired a large and beautiful house, and operates on a budget of $24,000.

Frankly speaking, it made me wonder, even more than before, what the role of our fellowships will be in the denomination of the future. There are many fellowships that are larger than many of our churches and characterized by as much talented leadership and by as ambitious programs as the churches. And yet most of the fellowships that are able to do so seem to wish to become churches, to engage ministers, and to acquire properties as soon as possible. New Brunswick, New Jersey, one of the participating groups at this conference, is an example of such a fellowship, and now, under the guidance of Grant and Calla Butler, is in the process of organizing as a church.

What I want to mention candidly at this moment is a concern for the fellowships that cannot in the forseeable future become churches, and for the small churches like Eastport, Maine; Bernardston, Massachusetts; Barneveld, New York; Underwood, Minnesota; and Arbog, Manitoba. Wherever we can help these churches, and preserve them, if they are performing a unique function, as witnesses to liberal religion even in the tiniest communities, we ought to do so. For we ought not to serve less of the rural population of the continent than we do of the urban population. Though the trend is to the big cities, genius is still born, and character is still bred, in little towns and villages. We should not be guilty with Nathaniel of asking: "Can any good thing come out of Nazareth?" Our cause is tremendously strengthened by our largest churches, such as Peoples Church in Chicago; Worcester, Massachusetts; Washington, D. C.; and the Community Church and All Souls Church in New York City; but we must not neglect, now or under consolidation, the more dependent or less conspicuous outposts of our faith. I pray that we may devise new ways of helping them to become strong and self-reliant in the years ahead.

Simultaneously we must put our best intelligence and resources into the fellowship movement, at the moment consisting of 302 lay-led societies. I have asked myself and Richard Gibbs, our Director of Extension, whether we would be wiser to spend the same amount of effort in strengthening churches that already exist? But part of the answer is that every time we have a new fellowship, there is a new community where new Unitarians can be recruited, even if only a few, and one more community to which old Unitarians can move without having to forfeit their Unitarian connection.

Peter Fleck put a question to me that makes me acknowledge that, although the fellowships don't have a history or a sense of a formal tradition, they are making history and will vastly enrich and energize our tradition. We can be proud both of our little persevering churches, and of the ever-widening number of nuclei of religious liberals who for themselves and their children want a rational and free faith. May we buoy them up with services and morale. Every time a fellowship is started or a dying church rejuvenated, it is as though instead of cursing the darkness or the threat of orthodoxy and superstition, we had lighted a candle. The world needs more and more such lighted candles. Peter Raible in Lincoln, Nebraska, said to me that he thought we ought to put all our money and all our energy into Unitarian extension. I am confident that he realizes with me that there are other departments and that we have other legitimate concerns, including gaining character as well as numbers for our faith. Frankly speaking, however, I realize with him that our priority is to spread liberal religion and that truly the faster we do it, the better chance we have of saving in our century both liberalism and religion.

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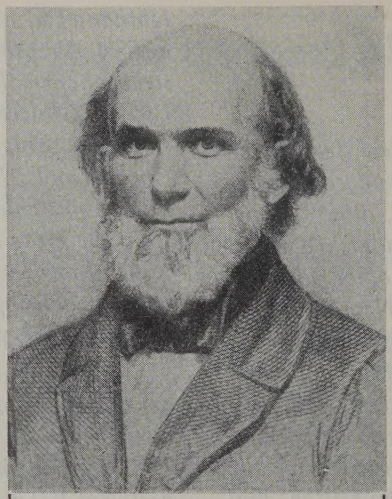

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